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The Outlook of Missions



I-7 Mount Gretna Missionary Conference Number

How to Observe the Home Mission Week

NOVEMBER 17-24 1912

For ONE WEEK this Fall the CHURCH at home shall fix its eyes on the FIELD at home. Every man, woman and child in every city, town and village should study the PROBLEMS that CONFRONT the Christian forces of America.

There has never been such an Opportunity given Christians of all denominations to get together, face the facts, and furnish the forces that will in deed and in truth make

“Our Country—God’s Country”

A great program has been laid down for HOME MISSION WEEK. (See the details in THIS ISSUE of the OUTLOOK OF MISSIONS.)

You will need helps to improve this week of special study. A flood of literature is awaiting your call. Articles in the Church papers, communications in the secular press, posters, charts, etc., in fact, every means available will be used to interest and instruct the people about the GREATEST FIELD for earnest missionary effort.

Until the Church will take a deep interest in the needs of the home folks, and provide for them, she will not do the best and the most for the FAR AWAY heathen.

World Problems are at our very door awaiting a solution. Such as the Negro, the ILLITERACY in CUBA, the PERIL from IMMIGRATION, WOMEN and CHILDREN in INDUSTRY, ECONOMIC ASPECTS of the LIQUOR PROBLEM, OWNERSHIP OF WEALTH, GREAT SOCIAL EVILS.

For the Literature for HOME MISSION WEEK address:-

REV. CHARLES E. SCHAEFFER, D. D.

General Secretary, Board of Home Missions, Reformed Church in the United States.

FIFTEENTH AND RACE STREETS, PHILADELPHIA, PA.



THOUGHTS FOR TOILERS



I will bring them again also out of the land of Egypt, and gather them out of Assyria. And I will strengthen them in the Lord: and they shall walk up and down in His Name, saith the Lord.
Zerchariah 10: 10, 12.

What these sounds from every quarter,
Gathering strength as on they roll?
'Tis the tread of many nations
Hasting to a common goal.
What the power that spurs them onward,
As resistless as the sea?
His Who said, 'If I be lifted
I will draw all men to Me.'

—REGINALD H. HOWE.

He whose love does not irresistibly urge him to save others has grave reason to ask himself whether he knows what the love of God really is.

—HENRY C. VEDDER.

There can be no more marked and unmistakable proof of a present-day working of a superhuman power than the work of the Holy Spirit in such conversions as are taking place in increasing numbers from year to year in all parts of the non-Christian world.

—JOHN R. MOTT.

O Love so like a fountain
The summers cannot dry,
You fall on hearts grown weary
Like rain from a pitying sky.
Refreshed by the gentle shower,
All trustfully we say,
The Love that has failed us never
Will follow us all the way.

—EBEN E. REXFORD.

Bind a man down by legal restrictions and he cannot grow. Let him assimilate the character of Jesus Christ and he grows and grows. But there is no hope at all for the man who leaves that out of the center of his religion.

—G. A. JOHNSTON ROSS.

"Talk happiness. The world is sad enough Without your woes. No path is wholly rough; Look for the places that are smooth and clear, And speak of these to rest the weary ear Of earth, so hurt by one continuous strain Of human discontent and grief and pain."

Full many a soul too dulled to take in the undimmed glory of Immanuel can and does comprehend it when filtered through the life of a fellow mortal.

—JACOB CHAMBERLAIN.

The great argument from experience, which these lands need to-day, is the argument of a noble Christian life which is in close communion with God, is transformed by His presence, and is beautified by the indwelling Spirit.

—J. P. JONES.

The world is not going to be won from its materialism and its sensuality at any cheap rate. Not the blood of Christ alone, but the blood of His disciples must be shed if we are ever to win influence in His Name over the world. We are called to a stupendous undertaking, and we must not trifle with it, lest we stand condemned by our Lord.

—CHARLES BROWN.

O Blessed Lord, the earth is Thine;
By Thy creative hand
The golden harvests crown the year
And deck the fertile land.

—C. WORDSWORTH.

Life is not enriched by selfishness but by sacrifice. Life only becomes fruitful when it becomes sacrificial. This is true concerning our influence upon one another. It seems ordained that life has to attain a certain fervor of sacrifice before it can become contagious and multiply itself throughout the race.

—J. H. JOWETT.

"We do not ask Thee to take away our sorrow, for He was made perfect through suffering; but we do ask Thee to be with us as Thou wert with Him."

He'll give all needed Grace
For every time and place;
His very life He'll give,
And in us daily live,
If we will only let Him.

—WILLIAM H. WOOLVERTON.

Pour into our hearts the spirit of unselfishness, so that when our cup overflows, we may seek to share our happiness with our brethren. O Thou God of Love, who makest Thy sun to rise on the evil and on the good, and sendest rain on the just and the unjust, grant that we may become more and more Thy true children, by receiving into our souls more of Thine own spirit of ungrudging and unwearying kindness; which we ask in the name of Jesus Christ.—Amen.

The Outlook of Missions

VOL. IV.

PHILADELPHIA, SEPTEMBER, 1912.

No. 9.

OUR MOTTO

The Church a Missionary Society.

Every Christian a Life Member.

THE MOUNT GREтна MISSIONARY CONFERENCE

HOW THE GOSPEL IS BEING SPREAD.

ROBERT J. PILGRAM.

That was the theme of the Third Missionary Conference which attracted one hundred and seventy young people of the Reformed Church to Mt. Gretna, Pa., August 3rd to 10th. The widening circle of interest in this subject is manifest in the increase of thirty in attendance over last year, as well as the presence of delegates from congregations and communities not before represented. As a matter of fact, the Conference this year almost reached the limit of accommodations at the Chautauqua Park. It is in-

teresting to know that the Reformed Church has registered a larger number of delegates at its two Missionary Conferences than any other denomination in the country, with the possible exception of the Presbyterian Church in the United States. Our people are awakening to the importance of studying about the spread of the Gospel.

While some of the delegates were of mature years, the great majority were young, strictly speaking, and all were young in spirit. They were not only registered as present, but ninety per cent. of them were enrolled in study classes.



COMMITTEE OF ARRANGEMENTS AND CLASS LEADERS AT MT. GREтна MISSIONARY CONFERENCE.

Twelve leaders had been enlisted in the faculty of instruction and the text-books covered Home and Foreign subjects, with special attention to Sunday School methods and work for juniors.

There was the usual fine spirit of sociability from the opening reception on Saturday night to the close of the following week. Abundant opportunity was afforded for recreation, with hikes to neighboring points of interest, a tennis tournament, boating and bathing. After the evening meetings there was singing on the Inn porch, varied with an evening of special stunts by the different delegations. A corn roast had been arranged for the last night of the Conference, but this was annulled by rain. A special feature of the opening night was a concert given by the band of the Twenty-ninth Infantry, U. S. A., reputed to be the best band in the service.

An excellent Sunday School service was conducted by Superintendent Joseph S. Wise, the morning of August 4th, with special attention to missionary features, and an offering of \$15.00 for missionary residences. Dr. C. E. Creitz, of Reading, preached an eloquent sermon on "The Coming Kingdom" in the morning, and Dr. Peter M. Roberts, of New York, spoke in the evening on "Work Among the Foreign Speaking Peoples of America."

The formal program of each day was started with a service of prayer for missions, in charge of the Rev. C. H. Ranck, of Baltimore, Md. He was original and interesting in his discussions and led the devotional service with excellent effect. The Institute Hour was also attended by all the delegates, who were drawn by the delightful personality and the wise and witty instruction of the Rev. John M. Moore, of Boston, Forward Movement Secretary of the Baptist Foreign Missionary Society. Mr. Moore identified himself with the Conference with remarkable facility, and he gave the closing address on "The Men for the Hour" as a fitting climax to the events of the week.

Other speakers who gave expert evidence on the progress of the work abroad

at evening meetings were Miss Mary E. Gerhard, Mrs. W. E. Hoy, Mrs. Fred. Kelker, the Rev. Edwin A. Beck and Dr. W. E. Lampe. Dr. A. R. Bartholomew made an inspiring address on Monday night on "The Mind of God in the Work of Missions."

One of the elements of success in the Conference was the division of work and the active co-operation of the members of the committee in charge. Special mention should be made of the large choir, which helped to make the evening meetings enjoyable. Prof. Lloyd M. Knoll, with several good assistants, had arranged an attractive Book Room and Missionary Exhibit, which was a center of interest. Prof. Edwin M. Hartman, of Franklin and Marshall Academy, Lancaster, took charge of the Conference after the platform meetings, which evoked a number of questions from the audience.

Two new features this year were the Morning Watch for Bible study and prayer, which was kept by many individuals and groups, and the Sunset Service, in charge of the Rev. John D. Hicks, of Philadelphia. The latter service was held on the steps of the Hall of Philosophy and was largely attended, being addressed briefly by a number of the ministers and laymen as well as women delegates.

The results of the Conference were so satisfactory that the committee felt justified in recommending the continuance of this annual event and the establishment of another like gathering in the southeastern section of the State. The experience of three years has also demonstrated the need of additional features in the way of illustrated lectures and dramatic representations of missionary life and work. Here is the clearing house for missionary facts and methods, and a center of contagion for a well-informed missionary spirit. Mission study classes by the hundred have been organ-

WHAT is needed to-day is a new study of the Word with a map of the world beside it until Christ's men catch step with His present day plans.



DELEGATION, ZION'S CLASSIS, POTOMAC SYNOD.

ized in almost as many different congregations by those who learned how at Mt. Gretna and Linwood. True to the genius of the Reformed Church, missions is now being taught, thus laying deep and solid foundations for future larger efforts at home and abroad.

THE EVENING PLATFORM MEETINGS.

MARY D. MUSSER.

The evening services at the Mt. Gretna Conference contributed largely to that sense of completeness of each day's work which was felt by all the delegates. It was at these meetings that the mission fields opened to everyone through the medium of the morning mission study classes, came to seem truly real and living through the talks given by those who had had personal experience in the foreign and home mission fields. The knowledge of the mutual sympathy that existed between those who had labored in these fields and those who came to hear of the work done, typified these evening services, and seemed to bind together more closely than before all the earnest co-workers for the cause of missions.

The speakers at the evening services during the week were Mrs. Hoy, Miss Gerhard, Mrs. Kelker, Dr. Bartholomew, Dr. Lampe, Rev. Edwin A. Beck and Dr. J. M. Moore, of Boston.

THE INSTITUTE HOUR.

C. A. HAUSER.

The Institute Hour stood out as one of the strong features of the Conference. It was conducted by Dr. J. M. Moore, of the Baptist Forward Movement for Missionary Education. His suggestions were timely, practical and exceedingly helpful. Whilst due credit was given to the missionary effort of the past, attention was called to the fact that the present failure of the Church to measure up to its full missionary obligation is due to the lack of a definite aim and to the fragmentary character of our educational effort.

Starting out from this premise, the leader showed how these difficulties might be overcome by using a practical case, viz., the coming Home Mission Week celebration, followed by a missionary education campaign which is to culminate in April in the Livingstone Centennial. The lines of thought followed were "Missionary Education" as such, "Missionary Finance" and "Missionary Recruits."

In Missionary Education it was shown that the definite aim to be reached was the education of the entire congregation. To do this the so-called triplex plan of mission study was recommended, whereby one group studies a mission text-book,



FROM BALTIMORE, MD.



A PARTY OF "HIKERS" AT THE CORNWALL HILLS



a wider group forms a missionary reading circle, the whole congregation to receive the benefit of these total labors through a missionary program at stated times at the Sunday evening service.

As to missionary giving, the leader suggested the use of the every member canvass and the duplex envelope as the only Biblical method of giving at the same time the one conducive of best results. In order to overcome the objection to the duplication in missionary giving by the various organizations and to emphasize the idea of the congregation as a unit, the leader spoke of the plan whereby all the current expenses as well as the missionary obligations of the congregation as such as well as of every society were raised by one duplex envelope used by every member, each society having returned to it its share of the monies for disbursement.

On the matter of securing recruits the point was emphasized that all Christians are recruits, some are volunteers for the field, but those who remain must be home volunteers, pledged to further the cause of missions in the local church.

It would be interesting to give the details as they were suggested for each organization, but suffice it to say here was a plan by which the whole congregation could press toward a common definite mark, each contributing its share in the accomplishment of the common task, the evangelization of the world without further delay. It need not be added Dr. Moore was fully appreciated.

A STANDARD MISSIONARY SUNDAY SCHOOL AT LINWOOD AND MT. GRETN.

At both of these Conferences a practical demonstration was given as to what constitutes a standard Missionary Sunday School. In each case the organization was complete, having the necessary officers, departments and graded instruction.

The Sunday School Missionary Committee planned the missionary end of the program. Charts, maps, mottoes, bulletin boards, notices, etc., gave missionary atmosphere. To each member of the committee was assigned his definite share of the Missionary Committee's work. Missions was prominent in the devotional services, including definite prayers for missions and missionaries. There was missionary instruction from the platform. In one case Trull's "Five Missionary Minutes" plan was followed, the idea being to demonstrate the practicability of "Every Sunday Missionary Sunday in the Sunday School." At the other conference "A Special Missionary Sunday" was aimed at. Here the program for the day was distinctively missionary throughout. Missionaries from the field delivered the addresses. A large missionary offering was lifted by each school. Then there was the report by the member in charge of the missionary library and leaflet section of the Missionary Committee. This person reported the new missionary books received, those desired, called attention to the most popular missionary book for the month,

stating the cause of its popularity. He also reported that one class had paid for a subscription of the *OUTLOOK OF MISSIONS* for every officer and teacher in the school. Attention was called to the latest missionary leaflets and that provision had been made for their widest circulation and use.

The member in charge of Missionary Education reported special work done along the line of Mission Study Classes. (See August *OUTLOOK OF MISSIONS*.)

The whole program was a challenge to missionary interest, information, giving and recruits. Missions fitted into the service so naturally that there would have been something decidedly missing if it had been wanting from the day's schedule. Where Missions are introduced in this way the school will not be bored but uplifted and aroused to missionary effort.

In view of the strategical point which the Sunday School holds in the solution of our missionary problem, nothing could be of greater importance to any Sunday School than to make an earnest prayerful effort to reach the missionary standard held up by the Sunday Schools at Linwood and Mt. Gretna. C. A. H.

ECHOES FROM SUNSET SERVICE.

J. D. HICKS.

After supper each day the delegates gathered on the porch and steps of the Hall of Philosophy for a service of song and praise. The leader on Monday evening was Dr. C. E. Schaeffer, who spoke on "Opportunity for Service." On Tuesday evening Dr. S. S. Hough, the Secretary of the Foreign Board of the United Brethren Church, took as his subject "Qualifications for Service." The Wednesday evening service was in charge of the laymen. Mr. Harry W. Moyer, of Reading, led the meeting and short addresses were made by different laymen on "Fellowship in Service." On Thursday evening Mrs. L. L. Anewalt, of Allentown, led the meeting and the remarks of several of the women made this a very interesting service. The final service on Friday evening was led by Rev. J. D. Hicks, and the testimonies along the line of enlistment for service proved that the spiritual influence of the Conference had quickened many lives for better service.

The splendid attendance proved that this new feature of the Conference was very helpful and greatly appreciated.



AN IMPROMPTU COMMITTEE ON JUNIOR WORK AND MISSION BANDS AT THE MOUNT GRETTA CONFERENCE.

THE STUDY CLASSES.

LLOYD M. KNOLL.

The valuable feature of the conference was the educational part. Every delegate had the opportunity of taking home much useful information. To assist in this matter twelve study classes with over 125 students were conducted by experts. China, Japan, India, Moslem World, South America as well as the United States were represented in the studies. Special attention was given to Sunday School methods and work for juniors. The Home Mission's end was emphasized in the "Redemption of the City" and "The Church of the Open Country." All the classes were well attended and highly appreciated.

The writer heard very many of the delegates planning for similar classes in the home church, and no doubt the influence of Mt. Gretna will be wide-spread during the coming months.

Several of the classes were held on the porches of the Inn, C. L. S. C. Building and Kerr Cottage, and this closer proximity to Nature seemed to tend to a deeper realization of God and His work.

SOCIAL ATMOSPHERE APPARENT.

The Missionary Conference at Mount Gretna, which closed on August 10th, was undoubtedly a great success, from an educational viewpoint as well as a spiritual and social one. At the very beginning the social atmosphere was decidedly apparent. Many young people being present, added the enthusiasm of young manhood and young womanhood. This was strongly manifested on the first day and continued to the very close of the conference, but it must not be taken from this that the whole of the conference depended on the social side of the outing. The young people with just as much enthusiasm entered into the real work of the conference and showed their deep interest by hard study and an earnest desire to learn about the real needs at home and abroad, represented by the missionary operations of the Christian Church.

A large percentage of the students reported that they intended to become lead-

ers of Mission Study Classes in their local churches, so that there can be no doubt but that whatever deficit may accrue will prove to be a wise expenditure on the part of the Boards. No one can estimate the real results of such a conference. Here the leaders are trained for the work to be done in the interest of missions during the coming winter, and no doubt thousands of our good people will be enthused and instructed in such a way that will result in much larger gifts in the near future. These influences are bound to bring returns greatly in excess of our fondest hopes and expectations. I believe that the sociability and the small study classes, encouraged by these conferences, will produce greater results than many of the large and enthusiastic conventions that have been held during the last few years. Owing to the small groups, more consecration and more determination to do definite work for the extension of the kingdom is engendered, and the social features, after all, become side issues, though decidedly useful in attracting the registration of desirable delegates. These are but a few of the many impressions made by this conference on me.

J. S. WISE.

*Treasurer, Board of Home Missions.***THE PRACTICAL SIDE OF IT.**

H. W. MOYER.

I have attended my first Young People's Missionary Conference, and if I were to sum up my impressions in a few words it would be, I am already looking forward to next summer.

The fellowship and sociability of the Mt. Gretna Conference was such as you seldom come in contact with, and to say the least we had a very good time. Will we ever forget the "sings" and the delegation "stunts" on the porch of the Inn, with such leaders as Revs. Pilgram, Ranck, Harr and Mr. Anewalt, while we sang those old yet ever new college songs.

MISSION STUDY is interesting because it deals with great countries, fascinating peoples, inspiring movements.



THE LEHIGH CLASSIS DELEGATION.

And then the conference! Almost 170 delegates representing the Reformed Churches of this section coming together to study missions for the week. And the classes; when we came to the last session how the delegates lingered in the class rooms, loath to leave. Surely this has a deep significance, and it shows that the Reformed Church is going to take the place it should occupy in the missionary world.

One of the things that especially impressed me was the practical side of this conference, especially the meetings conducted by Revs. Ranck and Moore; it was not a lot of theory to be taken and tried, but practical and such as had already been tried and known to be just what is needed.

The conference has come, and the conference has gone, but its influence will surely go on forever.

Reading, Pa.

SOCIAL LIFE AT MOUNT GRETNA.

GRACE BARTHOLOMEW.

"Fire, Fire, Scotland's burning!" Those of us who have been to Mount Gretna will remember how, on one rainy afternoon when there was nothing else

to do, we all learned to sing these familiar words in Chinese. "We all" are, without doubt, the words to be used in telling of the social life of Mount Gretna. Every form of entertainment which was provided, was planned so that everyone, who wished, could be in it and have a good time. This is one of the many things that we owe to the committees. The only qualifications necessary for one to get the full benefit of the social life were good nature and friendliness. And these were not at all hard to have at Mount Gretna, for as soon as we paid our registration fee, we received a tag with our name on it, and along with it seemed to come an agreeable disposition,—enough of it to last for the whole conference. This was what made our week there so delightful. It made the afternoon "hike" such a pleasant form of recreation. It made the tennis tournament so thoroughly enjoyable, even though the finals could not be played on account of the rain. Best of all, perhaps, it made the evening "sing" such a great success. Nearly every evening, after the service, we all gathered on the inn porch, and there sang good, old songs—"Jingle Bells."

(Continued on page 48.)

**THE YOUNG PEOPLE'S MISSIONARY
CONFERENCE AT MT. GREтна.**

CORA A. RICHARDS.

It is singularly appropriate that the mountain top, one of the beautiful spots of Nature, should have been selected as the meeting place for a band of workers who had in common the highest aim possible, that of helping to uplift humanity by trying to fulfil the command of the Lord Jesus when He said, "Go ye therefore and teach all nations." There is also a certain sense of nearness to God when one is surrounded on all sides by the beautiful work of His Hand, as we were at Mt. Gretna. It was this feeling, I believe, that was uppermost in the hearts and minds of most of the delegates of this conference throughout the week, not only as they read, studied and discussed the different sides of various vital questions in the class rooms or as they sang words of praise and poured forth ardent prayers to our Maker, but also as they grasped the hands of their co-workers in the service in friendly greeting and mingled with one another in Christian fellowship.

In this day, when men are capable of thinking in world units, we need not only

that which will benefit ourselves and our immediate families or churches, but necessity demands a greater service to community, state, nation and the world. Since we by nature have a certain individualistic tendency, how grateful we should be for the blessed privilege of a gathering such as this conference whose primary object was to study the best method for helping all people in need whether at home or abroad. In order to accomplish this end we need more real consecration to the service of our Lord and the direct improvement of ourselves for the sake of others.

There was abundant opportunity for the improvement of all who were present not only spiritually, which however we desire to place first, but also physically, intellectually and socially. The different features of the program for the week were so carefully arranged that there was no conflict between its several parts. The first service was one of prayer and praise followed by a rare musical treat and by an informal reception which created a genuine bond of fellowship and made every one feel perfectly at home. With it all, however, one could detect a certain air of personal responsibility



CLASS IN "SOUTH AMERICA," MISS MABEL BLACK, TEACHER.

among the delegates, probably partly due to the assignments made by the leaders of the different mission study classes whose work was to begin the following Monday morning.

Sunday was an ideal day and was begun in an ideal way by the early Morning Watch. Children were not forgotten at this conference, for the Sunday School was not conducted for adults alone, but for the little ones, as well. The morning sermon, so full of inspiration, so convincing in argument, and so profound in thought, was an appropriate beginning and the source of much strength to us during the week.

The ardent faith in the efficacy of prayer was plainly seen by the spirit in which all entered into the regular morning period of devotion. How little, after all, could we accomplish and how weak our efforts, were it not for that divine guidance and indescribable peace which come to us during the hour of worship. Much interest and earnestness were everywhere manifest during the study period which consisted of classes for junior and adult work of both home and foreign mission fields.

After the regular study period it was a most interesting sight to see men and women, young and old, flock to the spacious auditorium surrounded by veritable giant trees, there to find solution for some of the most perplexing problems in their respective field of labor. This part of the daily program was open to all and created much enthusiasm. The leader in charge of the institute hour, who came from a sister denomination, was made the target, in a friendly way, of course, for many a question; but he by virtue of his wide experience, his exceptional ability and his own personal consecration to the great work of truly helping others, was always equal to the occasion. That hour was an example, pure and simple, of Christian fellowship and brotherhood regardless of denominations, whose day, we trust, has already dawned.

That we believe that our physical nature is God-given and also needs development was shown by the emphasis laid

on the recreational side of the program. It consisted of tennis, rowing and hiking and was thoroughly enjoyed by all who participated. The latter part of each evening was set aside for singing and various acts of a lighter vein which tended to unite all in a social way.

The sunset services, held on the veranda of the Hall of Philosophy, were most inspiring. There, under God's blue canopy as the great sun gradually sank away from our sight and the twinkling stars appeared overhead, one by one, we sang hymns of praise to our Creator and from many a lip were heard words of encouragement and faith prompted by feelings from hearts overflowing with love and gratitude.

Among the speakers at the different evening services in the auditorium were men and women who have been to the foreign field and who know and understand conditions as they really exist. It is not the words of such laborers as these but their lives that make the most profound impression. To behold the faith of an aged mother who bids a beloved daughter Godspeed to a foreign shore, there to join a brother in loving service for the Master, to see a father and mother who with an infant babe returned from their field of labor in a far off land in the midst of the dangers of revolution and to feel the strength of character of a mother who by virtue of her ardent faith is enabled without a murmur to make that great sacrifice, the breaking of the family circle, so that the divine message of the gospel may be spread to those who are sorely in need. Such were the blessed privileges of every individual who attended these meetings, the impress of which I trust may never be effaced.

The last afternoon spent together was one of pouring rain. There was some disappointment because of the fact that the last hike, two of which had been so tactfully conducted, had to be abandoned. Yet that rainy afternoon proved a direct blessing and of inestimable value to many of the delegates. For a number of heart to heart talks about definite plans for work in the future, questions concerning

plans, and words of advice were evident to the most casual observer, that would in all probability not have taken place just then and there had the condition of the weather been different.

In summarizing all the advantages that accrue from a conference such as we have just closed, I cannot do otherwise but conclude that these annual meetings of "Missionary Advocates" are not a momentary fad of an idle dreamer. I am convinced that similar conventions with the same ideal have become a necessity in order to meet the growing demand for a greater number of noble and consecrated men and women who feel their own personal responsibility in this grand work of spreading the glad tidings of truth and salvation to all people.

Allentown, Pa.

GREETING FROM OUR JAPAN MISSION.

To the Delegates of the Missionary Conferences at Linwood Park and Mt. Gretna.

DEAR FELLOW-WORKERS:—The Japan Mission sends greeting and best wishes to you as you spend this week of privilege together. We rejoice in the holding of these conferences at Linwood and at Mt. Gretna. It is to you, who through the training and inspiration of these days are receiving a larger and clearer vision, that we look for leadership in a large part of that portion of the work that needs to be done in America.

The past year in our work here has been one of growth and progress. Our problems are often difficult and there is much that needs to be done that cannot be done because the men and the women and the means are not at hand, and for what cannot be done there is sorrow. But in the work that we are enabled to accomplish there is deep and abiding joy. Ours is the privilege of being at the front.

In North Japan College the new school year opened with an enrollment of 410 students, 365 in the Middle School Department (Academy), 32 in the Literary Course (College grade), and 13 in the

Theological Course. This is the first time in the history of the school that we have reached 400. At the Commencement exercises last March thirty-three were graduated, making the total number of alumni 331. The respect of the community for the school is increasing. Better students are coming to us and more thorough work is being done. In the Middle School Department the great problem is to maintain, deepen and strengthen the Christian life of the school in the midst of the large number of new students admitted each year. In this work the school Y. M. C. A. is becoming increasingly active. In the higher department, which includes the Literary Course and the Theological Department there is very great need of such equipment and such recognition from the government as will bring to us more and better students. There has never been so great a call as there is at present for strong Christian leadership in the ministry, in the professions, and in business, and it is from North Japan College and other Christian schools, that this leadership must come.

In the Miyagi Girls' School the main event of the year was the celebration of the twenty-fifth anniversary from October 22 to 27, 1911. In many ways the friendship and regard of the community for the school was made manifest. Over 2,000 yen (\$1,000.00) was given toward the Endowment Fund by citizens of Sendai and by graduates. The total number of students is 145, of whom 71 are baptized Christians. There are 45 teachers and students teaching in 21 Sunday Schools every Sunday. During the year 20 girls were baptized. Fifty-four of the students live in the dormitory and thirty-eight of these are baptized Christians. Government recognition has been beneficial. During the year no students withdrew to enter government schools, but two students came from government schools. To meet the requirements of the Educational Department, a Science Building is an immediate necessity. The land has been bought for the building and it is hoped to erect a suitable building



CLASS IN "WHY AND HOW," TAUGHT BY REV. E. M. SANDO.

as soon as possible. This new building will provide a laboratory and will house the newly established Higher Department. Forty-two new students entered the school in April.

In the evangelistic work, the return of Dr. Moore, Rev. Miller and Rev. Cook and the arrival of Rev. Kriete have given great encouragement and are a cause of great gratitude. Dr. Moore is living in Sendai, Rev. and Mrs. Miller are in Tokyo, Rev. and Mrs. Cook are in Yamagata. Rev. and Mrs. Kriete are at present in Tokyo attending the Japanese Language School for Foreigners. As soon as their house in Yamagata can be built they will move there and take up the work in that city. But while we rejoice in the return of these workers and the arrival of Mr. and Mrs. Kriete, there is still great and urgent need of additional reinforcement. There ought to be a family sent at once to Akita, and as soon as possible a family ought to go to Taira, and a single lady to Fukushima.

Of the Japanese workers now connected directly or indirectly with our work, there are 18 ordained ministers and 20 unordained. There are also 18 Bible women. The number of communicants is 2,173. During the year there were

165 adult baptisms and 14 infant baptisms. There are now 37 organized churches and 43 preaching places other than churches. There are 64 Sunday Schools, with 3,406 scholars and teachers.

The great need here is for more aggressive, earnest, Japanese workers. Outside of the larger cities in our field, only a beginning has been made. Both Japanese pastors and Bible women are very greatly needed. There is hope for the future in the Sunday Schools, but the men and the women of the present need Jesus Christ in their lives now. And were the workers available, many, many more could be reached with the gospel.

Our prayer is that you may be richly blessed in the sessions of the conference, that Christ may be teaching you His plans and purposes day by day, that as you return to your homes, Japan and China and the Moslem World may be nearer to you than when you begin your sessions, and that if it be His plan to give you the joy of service here, He may speedily open the way for you to accept His call. We ask your continued prayers and support, that we may be faithful to the splendid opportunities He is giving us here.

On behalf of the Japan Mission we wish you God speed.

PAUL LAMBERT GERHARD,
Chairman Information Committee, Japan Mission.

Committee:

MISS SADIE LEA WEIDNER,
DR. J. P. MOORE, *Secretary,*
PAUL LAMBERT GERHARD.

MISSIONARY KRIETE'S GREETING.

DEAR FRIENDS AT LINWOOD:—I am expecting this note to reach you when you are enjoying the second annual conference at Linwood. I will be wishing that I could be with you again. How we would like to hear your "Publish Glad Tidings" ring out across the park as you used to sing it last year.

Wish I could tell you some of the things we have seen and learned about our work here. But if we had the time to write, you would hardly find time in your busy schedule to read a long letter.

We will therefore stop you only long enough to let you know that we are with you in your work and that we wish you well and that we pray God's richest blessings upon the work of the conference. We cannot estimate the good we received from the last year's meeting.

Just at present we are attending the June meeting of our mission and while in Sendai have been staying with the Gerhards. Naturally we have thought and spoken much about Linwood.

May our Lord Himself, whose the work is, make you wise in the ways of His Kingdom!

With every good wish.

Sincerely yours,
C. D. KRIETE AND WIFE.

THE DEVOTIONAL SIDE OF LINWOOD.

BY REV. HENRY NEVIN KERST.

The devotional emphasis was by no means the least at the Linwood Conference. Aside from the special devotional features there was a deep spiritual tone to all the services and an ever evident atmosphere of soul uplifting power. The place, the fellowship, the associations, as

well as the program, produced a devotional environment and furnished a heart and soul tonic.

The special devotional services were those held in the chapel each morning from 8.45 to 9.20 under the general head of "Prayer and the Word" and the "Sunset Service," held each evening on the slope overlooking the lake and facing the setting sun from 6.45 to 7.30. Both of these services were in charge of that master of devotional meetings, both as to their conduct and message, Rev. Ernest N. Evans, of Xenia, Ohio. These meetings were strong and deep, and impressive and truly spiritual to say the least. During the morning devotional hours Mr. Evans led us along the path of the following themes: "The Value of the Motive," "The Necessity of a Vision," "My Father and I," "My Father and My Work," "The Spirit of the Christian's Service." These are sublime themes and they were dealt with in a masterful way. Every one was deeply impressed by the keen analysis of the Word and by the searching thrusts sent home to every heart and life.

The "Sunset Services," while in charge of Rev. Mr. Evans, were conducted by different persons. The place where these services were held is "beautiful for situation" and furnishes a most worshipful spot. It is ideal for such a meeting, for as one looks out over the mighty lake and beholds the glory of the sun in his setting he is at once in the spirit of adoration and praise and in the proper mood to enjoy a service of consecration of re-dedication to the Master. These sunset meetings occupied a real place and accomplished a definite object. Many said they were the best devotional services they ever attended. Too much credit cannot be given Rev. Mr. Evans for his wise planning for and executing of the devotional side of the conference. Everyone who attended the conference went away with new visions, new purposes, new ideals, new spiritual strength, as a result of these most inspiring and stimulating devotional hours.

Hamilton, O.

HOME MISSIONS

—EDITOR—

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

IMPRESSIONS FROM MT. GRETNA.

The writer spent the greater part of the week at Mt. Gretna during the missionary conference. I came away satisfied that the conference was worth while and that it met a great need in our denominational life. I was especially impressed by the large number of young people who attended the conference. This promises large things for the missionary work of our Church. The earnestness and the enthusiasm which characterized the delegates was very commendable. They had come together for serious business, and while recreation formed a part of the day's program, it was by no means uppermost in the minds of those in attendance.

The mission study classes, conducted by competent leaders, were largely attended. The institute hour conducted daily by Rev. John M. Moore, of Boston, was worth a trip to Mt. Gretna. He offered so many helpful suggestions and

answered so many perplexing questions that I am sure every one who heard him must have caught a new vision of the work and a new method by which to do it.

The evening addresses by representative men and women, as also the devotional hours by Rev. C. H. Ranck were of a high order and have made lasting impressions. The address by Dr. Peter Roberts, on Sunday night, on "Work Among the Foreign-Speaking People in This Country," and that of Dr. A. R. Bartholomew on "The Mind of God in the Work of Missions," were among the best of their kind that it has ever been my privilege to hear.

These missionary conferences are something new for our Church,—this having been the third held here in the East. The conference this year excelled that of a year ago in point of attendance and I suppose also in point of interest and helpfulness.



CLASS IN "THE REDEMPTION OF THE CITY," TAUGHT BY TREASURER J. S. WISE.

One could not but regret, however, that so few of our ministers were in attendance. Those who did come were richly benefited and went back to their fields of labor with a new zeal and a new vision for the task before them.

C. E. SCHAEFFER.

HOME MISSION DAY.

Home Missions have the right of way during the month of November. The next issue of the *OUTLOOK OF MISSIONS* will be a Home Mission number and will discuss many interesting things pertaining to this part of the extension of Christ's kingdom. It is, however, none too early to be planning now for the proper observance of this special day. November 10th is the day designated by General Synod. The Board has prepared a special service entitled "An Open Door," which is intended for free use in our churches and Sunday Schools.

The Board asks for a liberal offering on that day. Three of our missions are to be the beneficiaries of the offering this year, viz., Denver, Col.; Springfield, Ohio, and Lincolnton, N. C.

HOME MISSION WEEK.

Considerable space is given in this issue to Home Mission Week. It is of such vital importance to our work that we venture to make some additional explanations.

PREPARATION FOR HOME MISSION WEEK.

Our pastors and people have already been made acquainted with the fact that Home Mission Week is to be observed November 17 to 24, 1912. This is to be of nation-wide observance. Every Protestant denomination in this country is expected to co-operate in bringing the cause of Home Missions as strongly as possible to the attention of our people. In order, however, that Home Mission Week may be successfully conducted, it is proposed to inaugurate a three months' campaign to precede this special week.

The idea is that pastors and congregations start on September 1st and organize a series of Mission Study Classes. The

subjects to be covered are as follows: First, "The American Negro," for which the text-book "The Upward Path" is recommended. Second, "The Frontier," for which the book by that name is recommended. Third, "The Immigrants," for which "Aliens or Americans" is the book to be used. Fourth, "The Rural Districts and the Cities," for which "The Church of the Open Country" and "The Challenge of the City" are recommended. Fifth, "The American Social Problems," for which "Mormonism—The Islam of America," is recommended.

It is expected that these various groups who are studying the different books for these twelve consecutive weeks shall have charge of the program on the various evenings during Home Mission Week. It ought not to be difficult to secure in every congregation such a group of workers, and the presentation of their work during the respective evenings of Home Mission Week will interest the entire congregation and community in which they reside.

Within a few days pastors of our Church will be furnished with charts, which are intended to be displayed either in the church proper or in the Sunday School room. There are twelve of these charts. All of them will be sent out at one time, but it is intended that they shall be posted on successive weeks—thus, Chart A shall be posted during the first week in September; Chart B shall be posted at the beginning of the second week; Chart C at the beginning of the third week; and so on until all the twelve charts are displayed, placing them side by side. Pastors are then expected to call attention to these charts from week to week, outlining briefly the general themes which they suggest.

Our denomination cannot afford to stand aloof from this general educational movement in the work of Home Missions. No such presentation of clear and convincing facts has ever been made before this. Let all of our people join heartily in this movement and thus derive the inspiration therefrom which is in store for those who co-operate.



CLASS IN "THE CHURCH OF THE OPEN COUNTRY," TAUGHT BY MISS CORA A. RICHARDS.

HYMNS OF HOME MISSIONS AND PATRIOTISM.

A new brief Hymn Book.

Compiled by the Home Mission Literature Committee of the Home Missions Council.

Prepared especially in anticipation of the needs of the churches everywhere throughout the country during the fall of 1912. Invaluable "Home Mission Week" literature.

Published by the Century Company, New York. Words and music on good paper. Fifteen cents per copy; \$10.00 per hundred.

First hymn, "America Befriend," composed by Dr. Van Dyke especially at the request of the committee. At Dr. Van Dyke's suggestion set to the stirring tune "Materna."

Thirty other Home Missionary and patriotic hymns carefully selected and of the highest standard.

Following is a list of "first lines":

1. O Lord, our God.
2. Our father's God.
3. O God, beneath Thy guiding hand.
4. God of the Fathers.
5. Lord, while for all mankind.
6. My country! 'tis of thee.
7. God bless our native land.

8. O beautiful for spacious skies.
9. O beautiful, my country.
10. From ocean to ocean.
11. Our country for the world.
12. O God of earth and altar.
13. God of our fathers.
14. Not in dumb resignation.
15. Send Thou, O Lord.
16. Look from Thy sphere.
17. Fling out the banner! Let it float.
18. Rise up, O men of God.
19. Lord, speak to me that I may speak.
20. Our country's voice is pleading.
21. Where cross the crowded way of life.
22. We cross the prairie as of old.
23. Saints of God, the dawn is brightening.
24. Hark! the voice of Jesus calling.
25. The Son of God goes forth to war.
26. Onward, Christian Soldiers.
27. Sing we of the golden city.
28. Defend us, Lord from every ill.
29. O Master, let me walk with Thee.
30. When wilt Thou save the people.
31. The Church's one foundation.

Order from your Home Mission Board at the price named; 15 cents per copy; \$10.00 per 100 copies. (Announce "carriage extra" if so desired.)

HOW TO ORGANIZE FOR HOME MISSION WEEK.

NOVEMBER 17-24, 1912. INCLUSIVE.

Home Mission Week will be the culmination of a three months' campaign in the interest of Home Missions. The campaign is conducted by the Home Missions Council and the Council of Women for Home Missions, these organizations representing practically the entire group of Protestant churches in the United States. It is planned during Home Mission Week to create a nation-wide interest in the problems which are confronting the Church and the Nation. This can be effectively done only as the churches in each city and town assume individual responsibility for the success of the campaign in their own communities. The central office in New York will organize, so far as possible, the 2,500 cities in the United States having a population of

2,500 and over. In order to do this it must have the co-operation of local committees in each of these cities.

The local committee should consist of at least one member from each church in the town or city, and it should be composed of men and women who thoroughly believe in the cause of home missions, as it is represented by the recognized agencies of the Church.

While the program of the campaign will cover a period of three months, the committee in each city is responsible chiefly for the program during Home Mission Week, November 17-24, inclusive.

During this week meetings should be held in all of the churches, following out the program prepared by the central office, although in some cases it may be desirable to group certain of the churches, either according to denominations or districts. The subjects for discussion may be presented on each evening by the person or persons selected from among the mission study classes which shall have been preparing for Home Mission Week during the preliminary period. If no study classes have been organized on some of the subjects, fresh and inter-

esting information in charts and literature may be secured from the central office in New York. The local committee should assist in every way possible in the formation of mission study classes operating through and co-operating with the denominational Home Missionary societies. Women's meetings may be held on average afternoons during the week for the purpose of discussing the subjects which are of peculiar interest to women. Printed programs and suggestions will be prepared by the central office for many of the special meetings.

The local committee should make itself responsible for the final mass meeting to be held on the evening of Sunday, November 24th. On this occasion the churches should unite for a great demonstration, when the best speaker or speakers available should present Home Missions from the modern viewpoint, the entire program emphasizing the importance of "Unity in Making Our Country God's Country"—this being the official subject for the evening service according to the program of the campaign.

In some cities and towns it may not be possible to conduct meetings in the churches on every night during Home



A CAPITAL GROUP FROM THE CAPITOL CITY.

Mission Week. In such cases the committee should organize a series of strong meetings for special groups of people, especially those who are engaged in some form of social service or semi-religious work, such as Men's Clubs, Women's Clubs, Chambers of Commerce, Workmen's Organizations, Fraternal Organizations, Civic Improvement Societies, Social Agencies, and similar organizations. To these the claims of Home Missions may be presented in the broadest manner possible by men and women who are especially adapted to such work. Such societies frequently conduct meetings for the purpose of telling about the good which they are accomplishing. It should not be out of place for the church to present its arguments for superiority in the work that it is doing, in the matter of bettering the conditions and conserving the interests of all backward, depressed and suffering people in America. It should be pointed out that the church, through its Home Missionary agencies, is facing the most perplexing national problems in this country, and that it has a right to the support of all persons who have the interest of their fellowmen at heart, especially if these persons are professing Christians. It may also be emphasized that however valuable social service may be—and it is exceedingly important—the chief elements in such service are ethical, moral and spiritual, and that the claim of the church upon society is based upon the fact that its work is deeper and more fundamental than any other agency.

The local committee should seek to organize the smaller nearby towns and villages with which no direct communication has been had by the central office. Only the cities of 2,500 inhabitants and over will be directly approached from New York. Literature should be furnished the ministers and other workers in these towns and villages, and such other assistance rendered as will permit them to have a part in Home Mission Week. Speakers should be sent wherever needed. Deputations may visit the prayer meetings or other gatherings for

the purpose of stirring up interest in Home Mission Week, and in the preliminary period.

Efforts should be made during the three months' campaign to have the local newspapers print special articles on North American problems, particularly those which are being discussed nationally and simultaneously, while the campaign is in progress. Material for the preparation of such articles will be forwarded upon application to the central office.

While the national committee having the work of the campaign in charge will insert paid advertisements in weekly and monthly magazines during the three months' period, and in a few instances it will advertise during Home Mission Week in some of the daily newspapers, it is hoped that the local committees will purchase advertising space in their town and city newspapers during Home Mission Week. Copy for such publicity will be furnished by the central office.

It is understood that not all of the suggestions offered in this leaflet can be put into operation in every city, but every city may have some kind of a Home Mission celebration during Home Mission Week. Keep us informed as to what is actually being attempted, and no doubt we can furnish information or literature which will be of value.

It should be remembered that all charts and diagrams to be used during the preliminary campaign of three months are to be furnished to local churches only by the denominational Home Missionary Societies, and without expense.

General correspondence with reference to organization for Home Mission Week should be addressed to Charles Stelzle, Executive Secretary, 156 Fifth avenue, New York.

Issued by the Home Missions Council, and the Council of Women for Home Missions.

AN adequate financial response for Missions can be secured only on the basis of an adequate campaign of Missionary education.

**PROGRAM FOR HOME MISSION WEEK
AND PLANS FOR THE PRELIMINARY PERIOD.**

Subjects for discussion by the churches During Home Mission Week, November 17-24, 1912.

Sunday, November 17th.—A. M., "Our Country's Debt to Christ;" P. M., "Units in Making Our Country God's Country."

Monday, November 18th.—"American Indians, Africans and Asiatics."

Tuesday, November 19th.—"The Frontier and the Island Possessions."

Wednesday, November 20th.—"The Immigrants."

Thursday, November 21st.—"The Rural Regions and the Cities."

Friday, November 22nd.—"American Social Problems."

Saturday, November 23rd.—"Prayer and Fellowship."

Sunday, November 24th.—A. M., "Our Country's Opportunity for Christ;" P. M., "Unity in Making Our Country God's Country."

Subjects for discussion in newspaper articles, charts, diagrams and special literature during twelve weeks' preliminary campaign. The subjects to be presented each week in the following order:

1. Negroes and Indians.
2. Spanish-Americans.
3. Frontier.
4. Immigrants.
5. Country Life.
6. City Problems.
7. Women and Children in Industry.
8. The Saloon and Temperance Reform.
9. Social Conditions and Movements.
10. The Church as a Social Agency.
11. The Church as a Religious Force.
12. The Churches in a Unified Program of Advance.

Note 1.—Sub-topics will be suggested in the final program for both Home Mission Week and the preliminary campaign.

Note 2.—The charts and diagrams graphically displaying the important facts with reference to the subjects to be presented during the preliminary period may be had only through the denomina-

tional Home Missionary Societies. Every Protestant Church in America should have these charts posted. They will be changed from week to week. The charts will be distributed without expense to the local church.

Features of the preliminary campaign September, October, November:

PERIODICAL ADVERTISING.

In magazines, religious journals and daily newspaper, presenting in the strongest manner possible the great social and religious problems confronting the American people, indicating that in the last analysis these are moral questions, and that the Church, through its appointed agencies, has an important part in their solution.

Advertisements in daily newspapers will appear only during Home Mission Week. In co-operation with local committees, it is hoped that a newspaper publicity campaign of national scope will be conducted.

SPECIAL ARTICLES.

On each Saturday during the campaign there will appear in selected newspapers in at least one hundred cities a syndicated article on American social and religious problems. The religious press of the country will be furnished with weekly articles. Magazine writers of national reputation will be requested to prepare articles on the larger aspects of Home Mission Week, dealing with such features as will appeal to readers of popular periodicals.

EDUCATIONAL MATERIAL.

Newspaper editors will be furnished with material which may serve as the basis of editorial treatment of the modern home mission situation. Pastors will receive fresh information for the preparation of missionary addresses. Educational and inspirational leaflets will be gotten out for leaders of mission study classes and for general distribution.

GRAPHIC DISPLAYS.

Charts, diagrams and posters, dealing with home mission problems will be issued each week for use in churches and Sunday Schools, and in newspapers and magazines.



CLASS IN "WINNING THE OREGON COUNTRY," TAUGHT BY MISS HELEN B. AMMERMAN.

STUDY CLASSES.

Under the immediate direction of the denominational Home Missionary Societies, Mission Study classes will be organized for the discussion of home missions, various groups in each church to become responsible for the presentation of the subjects to be discussed during Home Mission Week.

LOCAL COMMITTEES.

In the 2,500 cities in the United States with a population of 2,500 and over, local committees will be appointed early in the campaign, these committees to have charge of the arrangements for Home Mission Week, especially with regard to the program for the final Sunday, when great Home Mission demonstrations will be held. These committees will endeavor to project the campaign to nearby towns and villages, co-operating with the workers in the churches. The committees may also plan for an alternative program during Home Mission Week, whereby various groups of persons, such as Men's Clubs, Women's Organizations, Chambers of Commerce, Civic Improvement Societies and similar organizations may be gotten together for the purpose of indicating to them their special re-

sponsibilities in the matter of bettering the conditions and conserving the interests of all backward, depressed and suffering people in America. Co-operating with the central office, local campaigns of newspaper advertising with reference to the Home Mission problems will be conducted.

AN INTERESTING ANNIVERSARY.

One of the finest pieces of home missionary work done in this generation is Emmanuel's, Hazleton, Pa.

The first pastor was Rev. Aaron Noll. The second and present pastor is Rev. Sefellen E. Stofflet. The mission was under the Board only a short time, bravely going to self-support early in its history, long before it had the usual membership.

Organized in August, 1887, with 56 members, they last month celebrated their twenty-fifth anniversary with a membership of 559, and a Sunday School of 437.

In these twenty-five years they have given for benevolence \$11,500, an average of \$460 a year. Of course their offerings in their earlier years were small, but for many years they have given large sums.

For congregational use they raised \$63,000, an average of \$2,520.

This mission cost the Church a very small sum, and they have repaid it many times.

In the two pastorates much hard work has been done, and it has been well done. Good foundations were laid and on these a fine building has been reared. Both pastors were good financiers as well as good shepherds.

The Church will heartily rejoice in this fine success, called to mind anew by this interesting twenty-fifth anniversary. Congratulations.

THE THINGS OF OTHERS.

Paul says: "Look not every man on his own things, but every man also on the things of others."

To look only at our own things is the essence of selfishness, and we should have a different spirit.

One of the most beautiful traits of Christian character is a loving interest in others, and this trait was daily seen in the life of our Lord.

One of the ugliest things in human nature is that selfishness which looks only upon its own things.

An earnest Christian will give much attention to the things of others, not as a busybody, but as a friend. Of course he will give all due attention to his own things, the interests of his family and those of his congregation, for this is a first duty; but he will also cheerfully seek to take part in the general work of the Church. He will open his hand for the poor; he will study the great work of the Church, and do his part in carrying it forward; he will hear the call of the helpless in the East and in the West; and he will answer the call of the foreigner.

And blessed is he who thus looks upon the things of others.

THE DUPLEX SYSTEM.

It is really a "system," though very simple, and therefore it is very effective in congregational finances; and it is also "duplex," two-fold, in form, including

not only the benevolences but also the current expenses.

It is the wish of the Board of Home Missions that our missions use this system, unless they have something better; and many of them have it in use. Those who have it speak in the highest terms of its value to the mission.

Rev. A. H. Smith, of York, Pa., says: "Our finances are on a more satisfactory basis since the introduction of the weekly duplex envelope system. The apportionment is more than 50 per cent. higher than last year, but we expect to raise it."

This is only one out of many similar statements, confirming the oft-repeated recommendation of churches in all denominations.

OUR HUNGARIAN STUDENTS.

SUPERINTENDENT D. A. SOUDERS.

There are five such students spending the summer vacation in visiting their countrymen in various parts of our Church to teach the children, distribute religious literature and preach to the people wherever possible. Mr. Samuel Horvath, Theological Seminary, Lancaster, Pa., is working at Johnstown and vicinity. In the city he is teaching a class in connection with our Hungarian church, and here he has also organized a Sunday School after the American model. He has also visited Hooversville, Reading, Berlin and other mining communities in Somerset County.

Mr. Louis Birinyi, of Franklin and Marshall College, is working in Westmoreland Classis. He spent a month in Greensburg and vicinity, where he found a number of his people without any religious services and encouraged them to send their children to the English Sunday Schools. From Greensburg he went to Irwin and vicinity, where he found several colonies of considerable size. On Sunday, July 28, he assisted Rev. Dr. Steckel, of Greensburg, in serving communion to the Hungarian people at Yano, near Irwin. He reported a colony of 70 Reformed Hungarians at this place. Mr. Birinyi is now working at Mt. Pleasant and vicinity.

Mr. Arpad Bakay, of Heidelberg University, Tiffin, Ohio, is working at Barton and Crescent, Ohio, and reports quite a large and needy field. He has two Sunday Schools and speaks to the people in connection with the services. He spends the week days in house to house visitation for the distribution of religious literature.

Aladar Tomesanyi, of the same institution, is working with our pastor, Rev. Eugene Vecsey at East Chicago, Indiana, and reports that he enjoys the work because there is so much opportunity of helping his countrymen. He and Pastor Vecsey take care of the Reformed Hungarians in Whiting, Indiana Harbor, and Gary.

Andor Harsanyi, of Homestead, who has been taking a special course in the United Presbyterian Seminary at Pittsburgh, is teaching a school during vacation in the congregation at Homestead, under the direction of his father, Alex. Harsanyi. Young Harsanyi is also organist for the congregation. We were much pleased the other day to hear his school sing "Nearer My God to Thee" and several other hymns translated into Hungarian.

It is worth noting that all these young men are being paid for their work by the Board of Home Missions and that the Board of Home Missions supports them during the year on the free-will offerings of people interested in this work. We look to these young men for the difficult task of helping the Hungarians in the years to come to make the transition from their native tongue to the English language. Present indications are that the men we now have will be well fitted for this work for they all speak good English already. The Board of Home Missions will welcome your help in educating them.

**WITH THE MISSION AT SPRINGFIELD,
OHIO.**

SUPERINTENDENT D. A. SOUDERS.

Sunday, July 28, was spent very pleasantly with this mission. We had not been there for a long while and were only the more pleased with the changes we noted. In the first place, there is now a fine lawn and a flower bed where once there stood an old frame building which brought only enough rent to become a crutch on which the congregation could



DELEGATION FROM SCHUYLKILL CLASSIS.

lean for a little income. They have now learned that they are happier without the crutch.

The church building and parsonage are both in excellent repair. The former, however, is not adequate for present-day needs. The time is near at hand when the auditorium should be built. We hope it can be done in the near future. Certainly the people themselves are doing all they can to realize this goal. Hanging on the wall of the Sunday School room is a chart setting forth the aim set by the organizations connected with the church for their Home Mission Day offering. It is so high an aim that we at first thought it visionary, but lower down on the chart is the record that it is already more than half realized and all the money on hand has not yet been recorded on the chart. The members of the congregation hope to raise as much more before Home Mission Day. These plans set us thinking very seriously during the rest of the day, but in the evening, when we met with the consistory and members of the Men's Bible Class, we found that the men are not visionaries, for they considered the proposition from both sides. They say they do not want a large debt on the new building. They are willing to wait a year before building rather than be overburdened. They were pleased to learn that the Board of Missions of late must approve the plans for new buildings and that a mission cannot run into debt heedlessly. They will leave no effort untried to get large offerings themselves and are very hopeful that the offering of the whole Church will be larger than ever before. They are working hard to have the largest per capita offering so as to get a large share of the benevolence of the Church.

We used to fear some years ago that these people were somewhat timid in attacking a difficult problem, but we are much pleased now to see the general activity and earnest effort of congregation, Sunday School and Aid Society. As the Lord helps those who help themselves, we commend them to the liberality of the Church.

WHEN SHALL GENERAL CHURCH WORKERS PRESENT THEIR CAUSES TO CONGREGATIONS?

SUPERINTENDENT D. A. SOUDERS.

Two considerations prompt consideration of this subject. The first grows out of instructions given superintendents in the Manual of Instruction issued by the Board of Home Missions. Briefly stated, these instructions are as follows: The superintendent shall visit all missions in the district and see that they get along well if they have pastors and help secure a pastor if there is a vacancy. He shall investigate all places referred to the Board for the organization and location of a new mission. He shall spend all the rest of his time in presenting the cause of Home Missions to the self-supporting congregations of the Church. All the rest of his time is always a very small part of it.

The other consideration is the fact that invitations to present the cause to such congregations are more frequent during the months of July, August and September than at any other time. There are several reasons why this is not a suitable time for such purpose. In the first place it comes at a time when the general workers are more exhausted than at any other time. All of them are expected to visit as many meetings of classis as possible during the months of May and June. To do this requires strenuous effort. Owing to the proximity of the time of the meetings it is necessary to travel by night and work by day. In May and June come also the Sunday School and Missionary Conventions which require the time and effort of general workers.

Next in order for the Home Mission workers are visits and conferences with mission pastors and consistories in order to discuss and adjust appropriations to be asked for for the coming year. After these have been designated to the superintendent there come meetings of the Synodical Boards for their consideration and approval before being sent to the General Board.

Following this is the tabulation of re-

ports and writing of reports for the annual meeting. This follows soon after and makes a fitting climax to a busy season,—and we have come through three months without having had “the rest of his time.” We have come to the end of the season too without the needed energy left to give a worthy presentation of the cause or the fitting appeal in its behalf.

Then, too, July and August are the months when pastors as a rule find a little time for vacation and observation has shown that usually this is the time too when members of the church take vacation. We have presented the cause on a number of occasions to one-tenth of a congregation.

We would suggest for the consideration of pastors as well as general workers in the several branches of church work, that first all such workers shall have the months of July and August for rest and recreation and for special study in their special line of work. That, secondly, pastors permit such workers great freedom in selecting the time most suitable to them for visiting congregations. We suggest thirdly and with special emphasis that general workers in all lines of work should be invited to co-operate with pastors and invited to speak at or before Harvest Home services with a view of making that an occasion for raising a large part of the apportionment.

From the time of Harvest Home services till Home Missionary Day the cause of Home Missions should receive special attention. From that day till Christmas the door should be wide open to the representatives of Orphans Homes. From Christmas till Foreign Mission Day every effort should be turned toward the cause of Foreign Missions. The time from then till Easter Day is well adapted to further our educational work. The Sunday School cause should be heard till Children’s Day.

A fine theory some one will say, but in view of the increasing number of appeals when and how are they all to be heard. Our answer is that just because there are so many and all equally worthy, we can best hear them and do justice by all if we

observe some order in giving them a hearing. Of course these suggestions cannot be carried out in detail, but can we not by following to some extent secure more and better services from those who give their time and strength to special causes.

HOW CAN IT BE DONE?

To raise one thousand Church-building Funds in 1912 and 1913 is confessedly a great undertaking, and one may well ask, How can it be done?

Last spring the matter came before our Classes from the General Synod and also from the district Synod, and likely every Classis took favorable action. The resolutions were clear and strong, but the one thousand Funds will not come by classical resolutions, no matter how well written.

This memorial jubilee fund can be raised only by classical activity, only as pastors and elders first of all have this matter in their own hearts and then seriously and wisely take it to their people.

We may suppose that each Classis by sincere action—sincere action is action which they really intend to carry out, and not let go by default—commended this matter to the people, asking each congregation to raise a Fund, and at the same time directed the committee on missions to give special attention to this interest for two years, in whatever way would best advance the cause; and all this preliminary work would be important.

But note well that all this would be only preliminary, literally “before the door,” at the threshold of a work yet to be done, and not the work itself.

All these clear and strong and sincere resolutions must now be carried out. The plan proposed and approved must now be executed. The pastor must lay the matter before his people and make them familiar with it. The delegate elder must talk to the consistory and to certain men and women about it. Many of these noble souls do not clearly know what a Church-building Fund is, and especially they do not know why one thousand

and of these Funds are now to be raised ; but if these things are explained to them they will heartily endorse the great movement and also forward it by giving their own offerings.

Pastors can justly encourage their people to give these Church-building Funds, for they are lasting monuments that are worth while.

Some things done are not worth while, that is, they amount to very little. They often involve many thousands of dollars, but they are not abiding ; and what does not abide is not worth while.

Men build up great fortunes, but their children soon scatter them. Such fortunes are not worth while.

Men direct that great monuments be built to their memory, but these readily crumble. Are they worth while ?

There will be no costly monument over the grave of Dr. D. K. Pearson, late of Chicago, Ill. ; but the enlarged work done by fifty small colleges in the West and in the South will for ages be his monument. His gathering, or rather his distribution, was worth while and therefore his monument will abide.

Elder Abel A. Shuford, of Hickory, N. C., who died in May, 1912, the richest man in his county, will probably have a nice monument over his grave, but nothing to be compared with "The Archie Campbell Shuford Church-building Fund," which he gave in 1903, to say nothing of a thousand smaller gifts which beautified forty years of growing wealth.

Ten thousand of our thoughtful rich people see and appreciate that such giving is worth while, and they will give their cheerful help in raising this \$500,000 jubilee offering.

This is the day of large and larger things in the Church as well as in the world ; and when pastors and people realize this they are likely to do the larger things.

When you are thinking about our Church-building Funds and the great work they are doing and will yet do, you will feel interested in knowing that about eight churches a day are now built

in a year by all the denominations of our land.

THE CHURCH IN THE OPEN COUNTRY.

SUPERINTENDENT D. A. SOUDERS.

This is the title of a new book for Home Mission study. It is a very helpful book well worth study. It was our pleasure recently to conduct a class in the study of the subject at the Mission Conference at Linwood Park. It is not our purpose now to review the book, but we commend it to all persons interested in the subject. Our present purpose is to say that there are comparatively few languishing country churches in our Church. Let us not be proud of the fact, but let us be thankful, take courage, and take good care of the congregations that are contributing so much to our denominational welfare. Visits to four country charges within the last three months were very encouraging.

Somerset Classis met in a country church eight miles away from the railroad. It is well located in the midst of good farms and wide-awake farmers. The congregation has a good Sunday School and rejoices in a good choir and a promising orchestra. Let us hope some of the young men will ultimately enter the ministry. They have the physical, mental and moral qualifications.

Next was a visit to a congregation of the Red Bank charge, Clarion Classis, on the occasion of the Classical Mission Convention. Surely here were no signs of decay, for not only were the audiences large and attentive, but two meals each day were served by generous hostesses on the lawn of the church.

More recently we spent a day with Rev. Mr. Bushong in two country congregations near Meadville. Both buildings are in excellent repair, being provided with Sunday School appliances up to date and each having an assembly room and dining room for social purposes.

The last impressive fact was the dedication of a new church at Mount Zion, near Dayton, Ohio, on Sunday, July 28.

(Continued on page 48.)

FOREIGN MISSIONS

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

THE FIELD OF OUR CHURCH IN CHINA

STUDENTS of world movements are agreed that China is to-day the greatest mission field in the world. That our Reformed Church has a Mission in this vast Republic, with its 400,000,000 of souls, located in the Province of Hunan, with its 22,000,000 of people, should call forth our best and holiest endeavors.

Yochow City is the centre of our institutional work in the eastern portion of the Province, and Shenchowfu at the western portion. The two stations are 350 miles apart. Both cities are strategic points from which to do extensive evangelistic work. There are pressing needs to be supplied, such as workers for the school, hospital and evangelistic work. Also a few buildings, chiefly missionary residences. The additional expense per year to fully provide the immediate needs will be about \$15,000, and the new buildings and equipment will cost about \$30,000.

To provide these needs, and to maintain the growing work in China, is a solemn challenge to the faith and liberality of our people. We are able to do all that the present emergency demands, and we are willing, for it is the day of His power.



VIEW OF SCHENCHOWFU, HUNAN, CHINA.

THE GOLD BRACELET FUND.

This Fund of \$6,000 will pay for the additional land purchased for an immediate need of the Miyagi Girls' School at Sendai, Japan. It is a fund of the women, by the women, and for the women!

In sending her personal contribution to the Gold Bracelet Fund, Mrs. L. L. Anewalt, treasurer of the Woman's Home and Foreign Missionary Society of the General Synod, writes approvingly of the effort. She says: "I am heartily in sympathy with this fund, both in the manner in which you are gathering the contributions and in the object for which these gifts shall be used."

Other women wish the project success, and are supporting their wishes by liberal gifts.

One woman sends a one dollar bill. Her letter contains a sentiment that deserves emphasis,—for without it this special fund cannot succeed. She says, "What I got from my mother I could not part with—only a few dishes that she brought across the ocean." Then she refers to a missionary service in which we can all invest, "the ministry of prayer," and adds, "None of us are so poor or unknown but what we can make ourselves felt around the globe in intercession. How much is lost for want of vision! People have never put themselves in such an attitude towards God and the field that they have really looked upon the field. They have never seen it. Consequently they have never had the depths of their spirits stirred in behalf of these needy multitudes. There will be only a little prayer when there is a little interest."

Let us pause with these reflections. If you have received the letter telling you all about the Gold Bracelet Fund, will you not send your contribution, and then join in the daily prayer that the Lord may raise up helpers in this time of need?

Address your reply to Rev. Allen R. Bartholomew, Fifteenth and Race streets, Philadelphia, Pa.

IT is no wild declaration of an unbalanced enthusiast to say that Missions is really the world's great living issue.

WILL ATTEND NEXT YEAR.

A most delightful week was spent at Linwood Park at the time of the second annual summer Missionary Conference. I think I never enjoyed a week of rest so much in my life. Every session of the conference was enjoyed and I never grew tired. I prize very greatly the inspiration I received from both the leader and the class of the Mission Study course that I attended. I shall surely plan to attend the Linwood Park Conference again next summer and bring along as large a delegation as possible.

FRANK A. SHULTS.

Shelby, O., July 27, 1912.

Experience is unanimous with reference to the greater efficiency of the weekly offering. It is doubtful whether any church will give its maximum in any other way. Where the monthly plan has been in successful operation, and has been superseded by the weekly method, it has been found that churches often give as much per week as they were previously giving per month.

—J. CAMPBELL WHITE.

ANNUAL FIELD DAY OF NORTH JAPAN COLLEGE.

The report has gotten out that when North Japan College holds its annual field day exercises, we can expect fine weather. No one seems able to disprove the report, for so long as we can remember this has actually been the case. And in the minds of many of those connected with the school, the reason why the elements on this occasion look with favor upon our school is because the exercises are not held on Sunday, as is the general custom with government schools, but on a week day. At any rate we had fine weather again, "Tohoku Gakuin Weather," as it is commonly called.

The day was May 18th and the time was from 9 A. M. to 5 P. M. It was a great day and a busy one. There were in all about fifty races, races of every kind and description; foot races, spoon races, lantern races, obstacle races, mathematical races, English races, races on stilts, races on Japanese clogs, races to see who could most quickly put on certain articles of dress, etc., etc.



CLASS IN "THE UPLIFT OF CHINA," MRS. JACOB G. RUPP, TEACHER.

One of the distinctive features of these field sports is the fact that everybody takes part. They are not held for trained athletes. The occasion is one in which the whole school participates, both students and teachers, in fact the authorities in charge are so generous that they even provide races in which outsiders or guests may take part. Thus there were foot-races by pupils of the Government Primary Schools, Middle Schools, and Higher Schools. Another race, a lantern race, gave the missionary ladies who were present, whether married or single, an opportunity to entertain the boys. None of those who participated wore very up-to-date skirts, else it would have been called an obstacle rather than a lantern race.

Prizes were given to several winners of each race, generally in the form of some small article or notion useful to a student. The writer who was able to win the second prize in the teachers' race, received a small bottle of pickled onions; evidently the idea was that, had the prize been given before the race began, he might with its aid have won the first prize.

It is impossible to describe in detail everything that occurred. There was the

usual decoration of the field with bunting and flags, hundreds of them; there was the customary music by the band; there was the usual issue of the field day newspaper which appeared at stated intervals with comments on the races of the day; and there was the usual crowd, which, gradually increasing during the day, must at the close of the exercises have numbered several thousand people.

One of the special features of the day was the procession or pageant in which certain students, dressed to represent the characters in several old Japanese legends and headed by the band, marched around the race course several times to the great delight of the spectators. In the procession particularly noticeable were three persons who were dressed as a Buddhist priest, a Shinto priest, and a Christian evangelist respectively, the representation having reference especially to the conference of the three religions of Japan held earlier in the spring. The chief race of the day, a 1200 meter foot-race, between representatives of the different classes, was won by a fourth year student.

Altogether it was an enjoyable day. It was like a large family taking a day off for play and recreation.

THE HAND OF GOD IN THE GIFT.

BY MARY B. HOY.

It seems only a short time ago since we were living in a Chinese house in the city of Yochow. And one morning just after the mail was brought in, my husband read to me a letter, that seemed "too good to be true," a letter asking if our Reformed Church would accept the gift of the Shenchowfu Station.

Would the home people see the opportunity? That was the question uppermost in our minds. My husband spent hours on his knees seeking to know God's will, and when the offer was sent home to our Board and the Church, it was with a feeling that God was with us, the opening was for our Church.

Would the Church accept the challenge? How we waited. Other denominations were hurrying into the Province of Hunan, but I know of none that had such an opening thrown in their way in the very beginning, or indeed ever. God was guiding, we felt it. Would our Church hear the call? Unless you have gone through a like experience, you cannot imagine the joy that filled our hearts when the Board sent word that they, too, saw God's hand in the gift offered to us.

When we came home on furlough,

everywhere ministers said, tell the wonderful story of the gift of the Shenchowfu Station. If you have carefully read the Church periodicals, you know all about the fine property our Mission holds in the city of Shenchowfu, of the oranges and pomelos that grow on the land, but above the earthly comforts, you will call to mind the thousands of people who will not hear the gospel messages unless we of the Reformed Church are faithful to the trust God has given to us.

Your representatives in China, as in Japan, are faithful, hard working men and women, daily striving to win souls for the Master's Kingdom. Will you, in this day of wonderful opportunities, shame them before the Mission world, by cutting off one-half of the work they are trying to do; by acknowledging before the world that the faith and love of the Reformed Church people for the Lord is not strong enough to make us want to do more than the *smallest* share of work in helping China to become a Christian nation?

Can you, dare you go before the Lord and say I have no more money to give, no sons, no daughters, no time and few prayers?

"How much owest thou?"



CLASS IN "THE DECISIVE HOUR," TAUGHT BY REV. JOHN D. HICKS.



THE CLUB OF WHICH DR. MOORE WRITES.

CHU-AI-NO TOMO.

(Friends of Loyalty and Love.)

BY REV. J. P. MOORE, D. D.

A little more than twenty years ago I was very unexpectedly called as a special teacher of English in the Government College of Sendai. It was at a time when the anti-foreign feeling ran very high and the anti-foreign, or more especially, the anti-Christian spirit of the school was something terrible.

My presence in the school as a minister of the Gospel and as a missionary, seemed a strange thing both to teachers and students, and occasioned no little surprise at first. And as I discovered afterwards, this same presence was an encouragement to a small number of Christian students, who, up to this time, had been afraid to show their colors as Christians on account of the intense feeling against the followers of Christ, a feeling which affected the whole school from the principal down to the student body.

One by one, as time passed on, these young men came to me and told me privately that they were Christians, and asked for my sympathy and prayers in their

behalf, and my heart was touched as they told me their story. I invited them to our home and my wife and myself treated them as kindly as we could, showing them that we were interested in them and ready in every way we could to encourage and help them. A Sunday afternoon Bible class was formed which met at the house regularly, and on a Saturday evening my wife entertained them with music, games and refreshments, and thus endeavored to give them a good time.

This community of interest and Christian love bound together not only teacher and students, but the students themselves, and ere long culminated in an organization composed of baptized Christians and such as were sympathizers, under the name of *Chu-ai-no Tomo*. But, alas! they had no place of meeting. The rooms of their school were, as a matter of course, not open to them, to say nothing of the ostracism which was theirs, and a certain amount of quiet persecution they had to suffer. They were few in number and, as a rule, poor and unable to rent a place as their rendezvous. It was at this time that Mrs. Moore came to their aid by offering a certain amount of financial help, enabling them to rent a

small house near the school. This was fixed up and provided with books and some Christian literature, and now for the first time the club had a local habitation.

These young men made a pledge among themselves that they would suffer all persecution patiently; before their teachers and fellow students and in the community, observe the most exemplary conduct, and in this way win the good will and respect of their fellows, and, if possible, secure favors and privileges hitherto denied them. And that they succeeded their history during the last twenty years bears beautiful and convincing testimony. They have been ever since a potent factor for Christianity in their school and in the community.

The picture herewith submitted was taken at the time of a farewell meeting to nine students of the club who belonged to this year's graduating class. Dr. Schneder and the writer appear as the honorary members of the club, the only



REV. AND MRS. EDWIN A. BECK, MRS. MARY B. HOY AND MISS MARY E. GERHARD, MISSIONARIES AT THE CONFERENCE.

other honorary member—Dr. DeForest—having died one year ago. Dr. William G. Seiple, Ph. D., and Rev. Kumetaro Sasao, Ph. D., the latter to the left of the writer, and one of the North Japan Theological Professors, are both Bible class instructors of the club and in close touch with these estimable young men.

The three leading members of the club, one the president, in this year's graduating class, were members of our Sendai mission churches. The club, because of the kindness shown and help extended them by members of our Reformed Mission in the past, as also in the present, stands in close relation with us as a mission, and the writer finds it profitable and pleasant once again to be in close relation with these young men.

GREETING FROM PROF. GERHARD.

60 Kwozenjidori,

SENDAI, JAPAN, June 15, 1912.

DEAR FRIENDS AT LINWOOD:

Just a few lines of personal greeting. One of the happiest memories of my stay in the homeland is of the weeks at Linwood and Mount Gretna last year. I have had a busy, happy year and have appreciated the letters received. Failure to answer has not been lack of appreciation.

I am enjoying my work in North Japan College, even more than in other years. As you know I enjoyed America and my work there, but I am even happier here.

Mr. and Mrs. Kriete have been in our home the past week and we have had some very good times. "O Sion haste, thy mission high fulfilling" is still a favorite in our home and often brings back very vividly the singing at Linwood.

My prayer for each one is that the week may lead you into even larger fields of service and that if it be the Master's plan to give you the privilege of service here He may speedily give you this joy.

Your friend,

PAUL LAMBERT GERHARD.

MISSION STUDY leads to **con-**
clusive thinking regarding
life work.



CLASS IN "THE MOSLEM WORLD," TAUGHT BY REV. WILLIAM F. DELONG.

A MOTHER TO ALL NATIONS.

"The mother with the ever open doors,
The feet of many nations on her floors,
And room for all the world about her
knees."

Our nation owes a duty to all the nations of the world. Foreign immigration has made us kin with every other nation. We are no longer an Anglo-Saxon twig, but a cosmopolitan tree, under whose mighty branches the inhabitants from the ends of the earth can find shelter. The life problem of all nations stirs the heart's blood of our people. We have come to a crisis in our history. A new era is dawning upon us. We stand in the presence of unseen forces and unknown results, but the voice of God calls us to duty. Millions of perishing souls need the Gospel of Jesus Christ to make them wise unto salvation. To put them in possession of this precious gift is the privilege of America.

TURN YOUR EYES ON CHINA.

This is the time of all times to plant the Church of Christ in the heart of China. Our brethren of the China Mission have been calling for more helpers and better equipment. Will the Church

respond? The Presbyterian Church will send one hundred additional missionaries to China in the near future. Can we not send five? All the Protestant Churches have their faces fixed on China's glorious opportunity. Shall we turn our eyes away from a field that is to-day the most fertile in all Asia?

The Revolution in China is past. The State has done what it could to open still wider the Open Door. Now is the day for the regeneration of China. The only way that our Mission can be kept from a fierce retreat is by the liberal gifts of individual members. Our Shenchowfu Station is a challenge that we should meet as men of God only can meet a crisis.

EVANGELIST DAIRYU SAKANO.

BY REV. J. P. MOORE, D. D.

Among our youngest and most promising evangelists (church workers) is Mr. Sakano Dairyu, who is at present in charge of three points in Miyagi Province—Masuda, Watari and Nagamachi. Mr. Sakano has an interesting history, and is a noted example of the power of divine grace upon the human heart, and of changing the current of man's life un-



EVANGELIST DAIRYU SAKANO.

der circumstances the most trying and difficult. The subject of the sketch was reared under the strictest Buddhist influence. After graduating from the Primary School of his native place, he came to Sendai and entered the Buddhist High School, where he remained during four years, until the time of his graduation. After this he again returned to his native place and entered one of the Buddhist temples, and for four years more, under the direction of the priest, studied the Chinese classics and Buddhist literature. He was a Kozo, or Temple boy, destined, of course, for the priesthood. In the meantime he would at times steal away from the temple and listen to Christian preaching, and in this way learned to know "of a better way." And the truth sank into his heart, and he became a convert to Christianity and was baptized by the Rev. William E. Lampe, who, at the time, was the missionary in charge of that district.

Not so long after this time he came to Sendai and entered the Theological Department of our North Japan College with the view of fitting himself for the Christian ministry. In the spring of 1911 he was licensed and stationed as native worker at the above named places. We sometimes call him our "Priest Evangelist," for he still has his hair cropped close in regular Buddhist style, and, in so far, has the appearance of one of their priests. Was he a completely changed man? Had he entirely broken away from his early training, and would he prove a successful and safe Christian worker? He was put on trial for one year, and recently the time of his probation had expired, and as he had proven himself such a loyal Christian and consecrated and successful worker, he was received as a full member of our "force," and we all bespeak for him a successful career as a Christian minister. A few days ago he called on me and very modestly stated the object of his call. He said he had a younger brother, who, while they were living together, had been taught Christianity by him. In the last year his brother had been living at a distance, but they were in correspondence on the subject, and the brother had now become a Christian and wished to be baptized, and would I administer this rite to him. That if I agreed, he would bring him to the house the next Sunday afternoon, and if after an examination he proved himself a fit subject, he would like to have the ceremony at once, since his brother's business was such that he could not remain for a church service. In the home of Dr. Seiple, and in the presence of one of our Japanese pastors, he was carefully examined as to his motives and knowledge of the doctrines and duties of our religion, and, not found wanting, baptized.

As I am the missionary in charge, Evangelist Sakano often visits me and we have frequent and earnest talks on the subject of our work. I always find him ready to do his full duty, no matter what the demands may be upon him.

(Continued on page 48.)

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

EDITORS

MRS. REBECCA S. DOTTERER

MRS. EDWARD F. EVEMEYER

A LIVE WIRE.

Education means to lead out. Missionary education is that kind of learning that brings about an intense, intelligent and immovable interest in *spreading* the Gospel. The student of missions is enabled to move out of the tents of self-satisfaction and self-centeredness and look out on the plains of human opportunity as well as human need. What a blessed powerful thought that in its actual derivation and in the literal interpretation true education leads *out* every part and being into noble perspective!

There are conditions in our societies that need diagnosis. When we are ill we wish the same with remedy to follow. There are women's missionary societies languishing for which we may account in the lack of perspective. Indeed, some societies could do nothing better than to abandon all else and enter some study. Motive would then be secured to justify existence. When a vision of the world's great need illuminates the mind and percolates down through the heart, a change is going to take place—real prayers will be offered, money enthusiastically given. Then that princely gift—the gift of life.

Interest is growing over the Church in Mission Study. Reports show, however, the number of classes to be lamentably low. Let this be a memorable year in the W. H. and F. M. S., marking a great increase in this telling issue! If you want your society, better still, your Church, to be a "live wire" in bringing salvation to all creation, *organize a Mission Study Class.* F. C. E.

QUESTIONNAIRE.

WILL YOU HELP AND PLAN?

MY DEAR MRS. EVEMEYER:

I will endeavor to reply to the ten

questions of your Questionnaire in such a manner that the good points of our Society may benefit others, trusting at the same time that your future articles may help us to grow stronger where we are weak. This is a report of the Woman's Missionary Society of St. John's Church, Allentown, Pa., of which I am the president.

1. During January of 1912 an effort was made to visit every woman in our congregation. Leaflets were distributed, ten new members secured, 32 new subscribers for the OUTLOOK and 78 Thank Offering Boxes placed. Every meeting the usual missionary's letter was read and any personal letter from missionaries received by me, and leaflets distributed freely.

2. In November, 1911, at a Wednesday evening service our W. M. S. furnished the program on the missionary and Mite Society evening. We had a program of music and a splendid address by Mrs. Hoy. On Foreign Mission Day, in the evening, instead of the usual church service and sermon, a part of the special program was used with special music by the choir. Celebrating the completing of the work of our first Mission Study Class on "The Uplift of China," under the auspices of the W. M. S., our leader and three other ladies and one of the men members read papers prepared by them on some topic relative to the book. A recent number of the OUTLOOK OF MISSIONS contains one of these papers (April), the one written and delivered by Anna M. Grim. Miss Grim is secretary and assistant treasurer of our W. M. S. and is secretary of the Thank Offering Department of Lehigh Classis. Our pastor, Rev. F. C. Seitz, also made a short address at this public service.

3. We have never raised any money



CLASS IN "INDIA AWAKENING," TAUGHT BY MISS ROSA L. EBERT.

except by giving and asking members to give. Since Lehigh Classis was organized 19 years ago, ten ladies have given two dollars annually; never less, sometimes more. The first year \$25.00 was given to Lehigh Classis, then \$50.00. This society was merely a circle of contributing members in this way for nine years. The last five years we have given \$150.00 and over towards the general work. We have our membership due at \$1.00 per year, but our collectors always explain the work, and in this way and at our meetings we get many to pay the apportionment. Several pay \$3.00 and over. We have an understanding that any who do not pay the full apportionment are members in good standing of our local society, but not of the general society.

4. We have had a committee to secure new subscribers right along, but nothing much was done until we had our canvass. As the subscriptions run out we will attend to them. We have at least fifty subscribers now. Because some of our members have always renewed their subscriptions at the classical meetings we cannot be sure of more than that number.

5. Since January, 1912, we have a new leader each month. Our new members are asked to read and assist in various ways.

6. Our attendance varies from 10 to 25, which is not a good average at all. Meetings are held at the homes of the members. The hostess and president by telephoning and personal effort do what they can to increase the attendance. This is our weak point.

7. We have definite prayer at each meeting. Otherwise I have no means of knowing that much definite prayer is engaged in, except that our women *are* interested and give liberally whenever special appeals are made.

8. We have a flourishing Girls' Mission Band, also small Boys' Band. There is one Circle of King's Daughters of young girls besides two older Circles. My efforts to start a Mission Study Class among young girls was not successful. I had a leader ready, but that was all. Our first Mission Study Class, however, was followed by a second one with the original members and additional ones. The second book was "The Why and How of Foreign Missions."

9. I covered the apportionment in con-

nection with a previous one.

10. I can conscientiously say the interest is greater. Because of the Mission Study, the laymen's work in our church and the literature, last but not least the OUTLOOK OF MISSIONS.. For the first time in our history we are going to have meetings during the summer.

Seven societies in our church pay contingent to W. M. S. of Lehigh Classis. All but one pay contributions to the general work. Altogether this year contingent general, etc., we paid almost \$300.00 to W. M. S. of L. C.

With all best wishes and hoping for great success in your efforts.

Sincerely yours,
MRS. LEWIS L. ANEWALT.

One of the most practical features we have yet heard is a Home Department in a Woman's Missionary Society. It is carried on along the same lines as the Home Department in the Bible School. Instead of lesson helps, missionary literature is delivered by the visitors, monthly or quarterly, at which time the contribution is gathered. Shut-ins—busy mothers, employed women, invalids and the aged—all show keen interest in the calls of the visitor. Of course, this means a bit more organization, but we do not mind, if it accomplishes something.

We hope to have letters from other societies. The above letter is published in full with the belief that it will stimulate others. There is genuine inspiration in closer fellowship. Knowledge of each other's work is a real benefit.

The writer has received many favorable comments as to what this QUESTIONNAIRE may mean to the work. Just a little bit of definite help each month. Dear Reader, may I hear from you?

F. C. E.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

First. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

Second. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

Third. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

Fourth. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent. to my former contributions then I favor doubling the missionary force at once. If I add fifty per cent., I say, Send out one-half as many more; and if I add twenty-five per cent., I say to our Missionary Society, Send out one-fourth more than are now in field. What shall I do? I surely do not favor the recall of our whole missionary force, or of any part of it. Neither am I satisfied simply to hold our own so long as the great majority of the heathen world as yet have never heard of Christ. I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—*Source unknown.*

EXTENSION CONFERENCES.

MRS. K. HALE GEKELER.

Scores of successful mission classes have been conducted by self-trained teachers. Nevertheless one of the most frequent excuses for not having a class is the lack of a trained leader. Not every Woman's Missionary Society can send a delegate to Mt. Gretna, Linwood Park, Winona Lake, nor to any of the numerous summer conferences. But it is possible to bring a missionary conference to your own city. The Reformed Churches

MISSION STUDY pushes back one's horizon until it reaches the outermost rim and takes in the last lonely man on the planet.



CLASS IN "MISSIONARY METHODS FOR SUNDAY SCHOOL WORKERS," REV. C. A. HAUSER, TEACHER.

Thrilling are the stories that are told of the pioneer days, and there are still places in our day where angels fear to tread. Roman fanaticism has not yet spent all its passion. For more than three centuries this Church has had its own way, and yet one wonders what there is to show for it. But by their fruit you shall know all religious life. It is true that the Saints and the Holy Mother have a larger place in the Roman religion than the One of whom Whittier wrote, "O Lord and Master of us all." The fact that about eighty per cent. of the population in Mexico cannot read or write, the abject poverty of the lower class, the immorality of the people and the curse of drink and tobacco that has gripped the mind and soul of the common people reflects upon the religion of the people and lays a tremendous challenge at the door of the Protestant Church.

The picture of the priest and the Levite in the Samaritan story is seen here every day. I also understand more clearly why those scathing words in Matthew 23 were ever uttered. The Church here has no message for the social life of the people. The educational work is more

theoretical than practical. I do not believe that Mexico has one college that could compare to one of our first-class colleges. Our Spanish teacher told me that in Jalapa, the capital of one of the foremost States of Mexico, there were no more than two first-class public schools. The lack of vision and knowledge has laid a blight upon this people.

The tone and vigor, the moral bottom, that indomitable purpose, energy and that love for truth, which with all our failings are the marks of life in our country, are missing here. Yet there is a good side to this people. They are warm hearted, courteous and friendly, kind to children and animals and respectful toward religious forms.

Figures make no large showing for the work of Protestant Missions and yet there are great results that make up for Arabic numbers. The hold of an unprincipled and ignorant priesthood has been loosened. Even Romanism has been elevated and in parts the Roman Church has copied after our modern methods of religious work. Already Protestant schools have shown Mexico what her sons and daughters are capable of becoming. This spring one of our Mexican Mission school boys took highest honors in one of our first-class colleges in Pennsylvania. Community standards have been raised. Here and there one sees fruit and the fresh sprouts of sown seed that makes the heart of the worker rejoice for he knows that if he sows and faints not he shall reap. As we see more of Mexico's needs day after day, we are impressed with the fine chance open to Christian leadership and we all wish that we were but bigger men.

The past two years have found Mexico bruised and torn by internal strife and jealousy. Much has been written that is true and untrue. This surging life, it is true has not always been wisely guided, and it has spent itself at times in passion that has injured the cause. Beneath it all is the cry of the masses and like that of China is becoming conscious of its power. The leaven has been working and the soul is longing for the share of

those things which the Master said the Father had abundantly made for all of His children. It is Mexico crying out for the kernel of religion and not its shell. The mind and soul are crying out for bread that they starve not. Mexico has been governed for years by the strong hand and the strong will. The masses have been oppressed by the rich and while not in name yet in spirit, a large class of her people have been held in virtual slavery. Mexico has a constitutional form of government, but the Mexican people have never had a chance to know what Democracy is and much less to practice it. Society in Mexico has always been based on the old feudal system and most of the land has been held by the few and the poor have lived in the misery of poverty. To-day it is still night in Mexico. The streaks of the morning dawn are already lightening the sky. Mexico's day is fast approaching and we are glad to be with her in her coming day of unparalleled opportunity.

Jalapa, V. C., Mexico.

Do you ask to be the companion of nobles?
Make yourself noble and you shall be. Do
you long for the conversation of the wise?
Learn to understand it and you shall hear it.

—RUSKIN.

THANK OFFERING BOXES

ANNIE M. BLESSING, Secretary
Hellam, Pa.

All interested workers we are sure have been looking for a report from the General Secretary of this department. We are sorry to have kept you all until so late a date, but reports did not get in very promptly, and many reports are still to come. The report given herewith is not complete, but it is not the fault of the Secretary of Thank Offering Boxes that all classical societies do not have the report of their Thank Offering in this list. We are thankful indeed for the work that has been accomplished during the past year. Let us do very much better during this year. Keep your little Thank Offering Box where you can daily see it, and drop a coin in whenever you have been reminded of God's goodness to you, and oh! how often we are reminded of His love and care for us. We hope to hear from societies who have not taken up the boxes. Send your order in soon. We hope next year to far exceed the offering reported this year. And



CLASS IN "THE UPLIFT OF CHINA." TAUGHT BY MISS LAURA S. BAUSMAN.

why may we not expect this? We had the boxes only about six months, or even less, when they were first opened this year.

Oh! ye workers of our Reformed Church, pray the Father that He may give us liberal minds and hearts, and we shall be liberal givers for the work that is so dear to us all. The following is the report by classical societies received by the General Secretary up to the present time. Those who have not reported, please hurry your reports on.

Eastern Synod.

W. M. S. Philadelphia Classis.	\$136.05
W. M. S. Lehigh Classis.....	142.36
W. M. S. Lebanon Classis....	38.33

Ohio Synod.

W. M. S. Miami Classis.....	400.00
W. M. S. Tiffin Classis.....	122.56
W. M. S. Eastern Ohio Classis.	68.32
W. M. S. St. Joseph Classis..	37.48

Potomac Synod.

W. M. S. Zion's Classis.....	103.11
<i>Interior Synod</i>	21.15

Total.....\$1,069.36

Hellam, Pa.

A VISIT TO SAN FRANCISCO.

DEAR READERS OF "THE OUTLOOK OF MISSIONS":

Since I have had the good pleasure of calling on our Japanese Reformed Mission in San Francisco and meeting with Rev. J. Mori and his co-worker, Mrs. Suyehiro, I count it the greatest pleasure of my Western trip as well as one I shall ever remember.

Not finding Rev. Mr. Mori in on our arrival, we were met by Mrs. Suyehiro. When she learned we were from Tiffin Classis (where Rev. Mr. Mori received his training in part), we were welcomed with warm cordiality. Just as we were expressing regret for his absence the reverend himself arrived, greeting us with the heartiest of handshakes and welcoming us to the mission in a manner that went straight to the heart. We felt it was good to be there. The day had been spent in sight seeing with Rev.

Mr. Horning, who was then there looking after the interests of the Home Board. Although Rev. Mr. Mori looked very weary, he was ready to show us all through the mission—the church home of the Reformed faith that our Home Board is providing for Japanese under the Stars and Stripes. If we Christianize in Japan, we must shepherd them as immigrants in America with its wicked, sinful pitfalls.

Our missionary on the Pacific Coast has great work to do. The good he is accomplishing for his people, as well as his method of administration surely justifies us to rally around him to give all possible help and encouragement. Certainly God is with him to do so much hard work for His sake!

Those who have not yet come to believe as heartily as they should in Foreign Missions have great privilege and responsibility to help these foreign people, many of them on home soil. More could be said in worthy commendation of Rev. Mr. Mori, who we know to be a real missionary. May God bless and prosper the mission! Our prayers go up for him who works so diligently and faithfully for his Master's cause.

MRS. F. GEIR.

McCutchenville, O.

"IN THE DARK."

"Because I seek Thee not, O seek Thou me
 Because my lips are dumb, O hear the cry
 I do not utter as Thou passest by,
 And from my life-long bondage set me free.
 Because content I perish far from Thee,
 O seize me, snatch me from myself; draw
 nigh,
 And let me blinded Thy salvation see.
 If I were pouring at Thy feet my tears,
 If I were clamoring to see Thy face,
 I should not need Thee, Lord, as now I need
 Whose dumb dead soul knows neither hopes
 nor fears,
 Nor dreads the outer darkness of this place.
 Because I seek not, pray not, give Thou heed."

—SELECTED.

THE motives for Missions will be made clear by Mission Study and it will save them from death.

MISSIONARY AMMUNITION

MRS. KATE HALE GEKELER

In your study of "Mormonism," besides your text-book and the books you can secure from your public library, some very useful leaflets, giving additional information and illustrations, can be secured from the Utah Gospel Mission, 1854 East Eighty-first street, Cleveland, Ohio. Write to this address and ask for their publication list, and make your own selections. For 50 cents they will send a package containing about 15 leaflets. This organization is co-operative with and supplementary to all Churches, and is doing much to save the Mormon people to Christ and to save the world from this great evil.

MIYAGI JO GAKKO NOTES FOR JUNE.

Miss Michi Kawai, the first National Japanese Y. W. C. A. Secretary, visited Sendai recently and gave our girls a most interesting talk on the work of the Young Woman's Christian Association in Japan.

Miss Kawai is a graduate of Bryn Mawr and is at present teaching in Miss Tsuda's Higher English School in Tokyo. The girls of our association presented her thirty yen, or fifteen dollars, as a gift toward the Y. W. C. A. Summer Conference Building.

Colonel Yamamura, a leader of the Salvation Army, visited our school June 19th. He gave an inspiring and practical Christian talk to the teachers and pupils of our school. This excellent address was also enjoyed by the students from the Episcopalian Bible School and the Methodist Industrial School, who came to our school to hear a man who is known throughout Japan for his excellent Christian work.

The first term examinations began on

STUDY alone will make clear the present Missionary situation at home and abroad.



MISS KAWAI AND Y. W. C. A. OFFICERS OF MIYAGI GIRLS' SCHOOL.

the 20th of June and the closing exercises were held on the 28th.

After the closing exercises the farewell for Misses Hansen and Lindsey were held, at which time their fellow teachers as well as the students wished them God-speed on their journey homeward and the blessings of a restful and happy furlough. When Misses Hansen and Lindsey left Sendai on July 1st all the teachers and students in Sendai were at the station to see them off and to say their last good-byes and extend their best wishes for a safe and pleasant journey to their loved ones at home.

The students of the post-graduate class who will go out next year as Bible women are spending the summer in doing evangelistic work at the following stations: Yonezawa, Furukawa, Matsuyama, Ishinomaki and Terasaki.

Yours in His service,
GERTRUDE SCHULZ.

RETROSPECTION AND PROSPECTION.

EMMA RUESS KRAMMES.

The vital force of the Church to-day is not the men only, nor the women only; but the men and women. A logical combination of effort not only sanctioned by our Lord and Master; but taught by Him, in precept and example, to be the plan of the Heavenly Father in promulgating the gospel.

Women by force of circumstances are called to pass through strenuous tests before ability is recognized. They must

prove beyond a doubt intellectuality, consecration, loyalty and fearlessness. Christ believed in women and was not disappointed. They were first and last at the cross and tomb: among the first to suffer martyrdom in His name, and first to fill the breach in the ranks for service.

We honor Zwingli, Calvin and all reformers in all countries, but Protestantism owes a heavy debt to the mothers, wives and sisters of these illustrious men. With them may be classed women fortunate in education and position. Deep and lasting impressions are stamped upon the history of the Church by scores of consecrated women. Catherine Zell, of Strasburg, possessed a deep, rich knowledge of the theological problems, and during the unsettled days of the Reformation defended her views with rare eloquence and with pen, if necessary. Margaret Blaarer, possessor of exceptional executive ability organized the first woman's society in Protestantism in the early days of the Reformation. Her brother spoke of her as "an arch-deaconess, fearing no danger, neither evading any duty." What the result of the Reformation would have been without Queen Margaret, of Navarre; Charlotte D'Bourbon and many other women can, at this time, only be a matter of conjecture. These women wielding a powerful influence, protected and encouraged the ministers of the gospel in their ministrations of the new order of religious life, regardless of personal safety. There can be no doubt in the minds of all unbiased thinking men and women that the success of Protestantism is in a large measure due to these splendid women, whom God used as instruments for His glory.

Time passes on, manner and customs change, but the immutable law governing progress, never. All will agree that in the infancy of every movement, service is found of the highest and most sacrificing type. Financial support and labor are given freely and unstintingly. The Church

is no exception. Gradually she glided into a self-satisfied state of security and ease—both cause indifference. Our national life developed rapidly, the need of money for growing demands exceeded the supply in the Church as well as elsewhere. Men managing the affairs through consistories and committees became discouraged. To maintain her prestige the Church faced the problem of increasing her financial resources. Demands grew in greater proportions than membership. Money became the possessing need of the hour. This condition became burdensome. Aid societies among the women, and funds accumulated by sewing, suppers and every honorable means conceivable were adopted to meet conditions.

Again another change, which all consecrated workers herald with delight, is molding and fashioning the methods of church activities. Tithing and free-will offerings are now commended as the proper means of church support. All rejoice in the elevation of the Church to a higher plane: it should never be forgotten the part the women assumed in carrying the Church through a crisis.

All things conspire together in bringing about certain results. After futile attempts were made to bring the heathen to Christ, it became evident to all consecrated Godly men, laboring as missionaries, that women of heathen lands must be brought into the saving knowledge of Christ before nations would yield. Women were again in demand to fill the breach. This led to women missionaries in the field, and organization of Woman's Missionary Societies at home. They proved themselves efficient to cope with problems, previously unsolvable.

No emulation of the ability of women is intended, merely a brief statement of facts. No one can deny that women have been brought to the front through pressure of circumstances, and proved themselves capable. This is not accidental, but the accomplishment of a definite purpose, emanating from our Heavenly Father, who plans all things well. Christ taught equality between men and women. His word is unchangeable, therefore must be fulfilled; if not by heeding His

MISSION STUDY is the only method which will permanently arouse the Church to its Missionary duty and opportunity.

word, then by circumstances brought about by His children.

The signs of the times point to the fact that quality of service will be judged by efficiency and consecration only. Women have been called forward to prove themselves and have been found worthy. When the Church has accepted the service of her children in the fullest sense, then and then only will she become the mighty factor, God intended her to be in the redemption of mankind.

Tiffin, O.

NATURE'S TEACHINGS.

MAMIE C. SCHOEDLER.

Although the age in which we live is often called the "Age of Utilitarianism" and "The Age of Hurry," it can also claim as one of its main features an increasing taste for the beautiful in Nature as well as the uses she contains for man.

Man was the proud aphorism of the Middle Ages. The natural world was ignored. Landscape painting was unknown and the subjects of poetry were drawn from humanity. To-day the former fill our art collections—the pages of the poet glow with the beautiful imagery borrowed from Nature. We love the wild and the cultivated in Nature.

The poet says:

"Come forth into the light of things,
Let Nature be your teacher;
She has a world of ready wealth—
Our hearts and minds to bless—
Spontaneous wisdom breathed by health.
Truth breathed by cheerfulness—
One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

To the wordling and careless Christian, she has loud calls.

To the attentive ear, she has low, suggestive whispers. She can fascinate the fancy and reveal also deep truths.

The stream has its secrets; the flowers their confessions. Our minds are turned from the low and finite to the high and infinite. We are brought at last through Nature to Nature's God.

Nature is written over with divine

characters that he who runs may read. The ocean—"that symbol of drear Immensity"—"a power terrible in its wrath, but lovely in repose," teaches us the lesson of eternal power.

The mountains, whose sunlit summits mingle with the clouds, lift their heads to heaven and constrain us to high and ennobling thoughts.

Ruskin says, "Mountains seem to have been built for the human race as their schools and cathedrals; full of manuscript for the scholar; kindly in simple lessons to the worker; quiet in the pale cloisters for the thinker and glorious in holiness for the worshipper."

How closely they are related to scriptural events. On a mountain the ark rested; on a mountain the cross was planted; the steeps beheld the glories of the transfiguration; the lofty solitudes heard the prayers of Christ; amid the thunders of Mt. Sinai the law was delivered; from the heights issued the great Sermon on the Mount, instinct with the moralities of every creed.

When the sun fades, heaven comes out in ten-fold glory and we behold the starry firmament as a temple not built with hands, and the sight chastens the heart and elevates the soul. Through the transparent depths of the azure sky, the eye wanders upward and finally loses itself on the threshold of other worlds.

Beneath the starry canopy is a fit place to bend the knee in prayer to Nature's God.

What a delightful companion Nature is and how true that her intimacy is not altered by changing circumstances for "Nature never did betray the heart that loved her."

Beauty of face and form may fade; death may rob us of a treasure, but the loveliness of summer is unimpaired, the scent of the flowers remains; the ripple of the rivulet remains also.

Friends may prove false and loving eyes grow cold, but the note of the lark is never discordant. The suspicions of mankind may assail us, but the clear eye of the daisy causes no doubt.

Indeed, for us there is a voice in the winds and a language in the waves.

Nature is beautiful everywhere. But God has made her especially beautiful in certain spots. One of these spots is Mt. Gretna. There the lessons of Nature could be fully learned. There we were led through Nature to Nature's God.

There we heard great preachers, great teachers, whose lives are lived close to the God of Nature. The needs of the world—how they appall us! Let us learn from Nature the lessons of obedience, of trust, of service and sacrifice. Love, service and sacrifice; let these never be erased from our minds and hearts and lives.

New occasions teach new duties. We owe a duty to the street boy; to the child of the slum; to the Rescue Home; to the Christless life everywhere.

What do we need? We need the faith of a Raymond Lull and of our own dear missionaries; we need love that knows no bounds, no distinction; hope that what God wills, will be done.

Let us not forget obedience. Nature obeys Nature's laws. Oh! let us obey likewise the spiritual laws.

Then shall love, service and sacrifice be the fruits of that obedience.

May God, through us, see of the travail of His soul and be satisfied.

Allentown, Pa.

FIELD NOTES.

GERTRUDE M. COGAN.

The following new societies were organized by the Field Secretary in Juniata Classis:

Bald Hill congregation, Rev. M. A. Kieffer, pastor. President, Mrs. Lee Foreman; vice-president, Mrs. Ralph Hoover; secretary, Mrs. Samuel Baker; treasurer, Mrs. John Pittman.

Everett congregation, Rev. M. A. Kieffer. President, Mrs. Will Howard; vice-president, Mrs. George W. Gump; recording secretary, Miss Flora Beckhoefer; treasurer, Mrs. C. E. Diehl; secretary thank offering, Mrs. Edgar Soms; secretary young people's work, Mrs. A. H. Whetstone; secretary of literature, Mrs. William Doughty.

THE VALUE OF ORGANIZED EFFORT.

MRS. M. E. GRABER.

We are living in an age of organization, an age toward which the trend of history has ever been directed, but which is being realized in the fullest sense only in the present era. The rapid strides of present-day movements are due to this wholesale plan of doing work.

In large shops, one man presses an electric button and the large fly-wheels respond, the machinery of the entire shop is set in motion and the men then take their places at the moving machines ready for work.

All this is not the result of chance, but of thought and co-operation. This is a typical illustration of modern day industrial organization.

What was impossible in the age of our forefathers is possible for us to-day. Before the invention of the steamboat and steam railroads, before the invention of the telegraph, cablegraph and telephone, before the establishment of national roadways and the national development of waterways, before establishment of postal service, what possibility of holding an international convention, of effecting an organization. When the country was an almost trackless forest, when visiting a neighbor twenty-five miles distant was an undertaking of days—fraught with great danger,—what opportunity for a meeting of this kind?

To-day, through modern inventions, time and space are largely annihilated, we can travel from New York to China in less time than it took our forefathers to travel from New York to Chicago; opinions, ideas and plans can be exchanged between persons living in New York and Chicago, several times a week by mail, in a few minutes by telegraph or telephone, or a personal conference between the parties can be held after eighteen hours' travel on the twentieth century limited. What does all this mean—merely this, modern inventions have completely revolutionized our mode of living, have made the most distant lands and peoples our neighbors, have made the world and its people almost a unit. There-

fore the methods which our forefathers employed are to-day no more useful in our progress than the rowboat or the sailboat, the post-rider or the prairie schooner.

Each of these was important in its place, but having been superceded by something more efficient, its usefulness was gone and it exists merely in memory as a means toward the attainment of a definite end.

So our national, civic and home life have undergone a gradual and certain change; with this change has come the establishment of new methods of conducting affairs, this is manifested in the organization of great corporations, capital and labor, national, educational and religious movements.

Religious and missionary efforts are no more local in their scope than are business enterprises, educational or social problems. Not only are they not more local, but they are much more far-reaching in their influence upon the race.

With the broadening of the scope of a work, must come a broadening of the methods employed to accomplish that work and the introduction of a more distinct and definite system of work. Efforts should be centralized in order that expense of labor may be minimized and general efficiency increased.

Valuable as a real active organization is, an organization in name only has no value. To make an organization a consistent, efficient unit, each branch or local organization must be alive with ardor and enthusiasm, possess worthy aims, noble aspirations and efficient workers, else the branch is as dead timber which the pruning knife should not spare.

Organization, what a wonderful agent! Unifying individuals in a common aim, a common hope, a striving toward the same end.

Jesus likened little groups of individuals unto leaven which when thrown into the meal, leavened it, though these individuals are not to be worldly yet they are to stay in the world and make its conquest for Him their watchword. The progress of the cause will depend upon the power which each separate organiza-

tion will have upon surrounding life. With the growth of comity and the rise of a spirit of good fellowship, come success and its attendant blessings.

In no other field of human endeavor have the results been as remarkable as in Biblical and missionary fields. God has ever called upon His people to co-operate in the advancement of His Kingdom.

At Jericho, Joshua and his army were given a definite program to carry out. It was not the marching around the city nor the weapons used that effected the fall,—but the unity of thought and purpose under Divine guidance and direction, in other words, its organization.

Again, God has promised that where two or three are gathered together in His Name, there He will be to bless them. Missionaries have told us that their greatest success in the field was realized when—as they found later on—there was united prayer for them in the homeland. This is not only Biblical, but psychological also for intensity of thought produces waves similar to wireless waves which reach out and influence other minds.

It is therefore of the greatest importance that we should not look upon our missionary work as simply the enterprises of a number of separate churches, but as the combined effort of children of one parentage.

The missionary society in order to be effective must organize women at home into working co-operative band united in the spirit of Christ; and at the same time send forth missionaries to enter the army of Christian conquest. Who can estimate the far-reaching effects of this phase of our organization?

Again, our missionary societies are centres of education, educating the women of our churches to sympathize and give systematically toward missions, thus advancing the Kingdom of God at home and abroad.

As members of this organization we are to be the humble servants of Christ, obedient to His Divine command. "Go ye into all the world and preach the gospel." We are to lay aside all jealousies and purely personal ambitions, willing to



CLASS IN "SUNRISE IN SUNRISE KINGDOM," TAUGHT BY MISS MARY E. GERHARD.

be used for the good of the cause for only in this spirit can we realize the conditional promise of the Master, "And lo! I am with you always even unto the end of the world."

Tiffin, O.

THE DEVOTIONAL HOURS AT LINWOOD.

MRS. L. C. KOPLIN.

The devotional hour was looked forward to from morning to morning with a great deal of pleasure as the spiritual uplift was certainly manifest by all the conference people. The leaders were wisely chosen for the various departments of praise and study, but none more fittingly than was Rev. Mr. Evans for the morning devotional hour. The session convened from 8.45 until 9.20 each morning and from the time the last lingering stroke of the old weather-beaten bell that called us to chapel until the benediction was pronounced you could feel yourself drawn nearer to the throne of grace by the wonderful earnestness and devotional spirit of the leader. After several splendid hymns from our Missionary Hymnal, led by Rev. Mr. Eveymer, the leader read the lesson of the

morning, or different persons present quoted their favorite passage of scripture on the subject of the morning. The opening service was on the subject of "Our Aim in Coming to Linwood."

Whether to please all physical desires by all the delights of nature which was surely there or to gain greater spiritual strength for ourselves and then pass it on to others as he said according to our motives so should we receive. One morning he chose the subject of "Love One Another as I Have Loved You." It was a personal investigation of every one of us. How we all felt our shortcomings! He said our motive in life should be a passionate love for our Lord and an equally passionate loyalty to His leadership and obedience to His commands. Only love can do this and a denying of self. These services were certainly a fitting preparation for each new day.

The sunset service from 6.45 to 7.30 will perhaps linger longest in our hearts and minds for the deep impressions of both God in nature all about us and the beautiful heart to heart talks on the hillside overlooking the mass of deep blue waters to the setting of the sun, with its beautiful pastel shades sinking into the

deep behind the stately old light-house over in the west. No wonder we all felt our dependence on God the Father of us all—surely we all realized a peculiar nearness to Him. Then, oh, those suggestive hymns on the evening, and the setting sun and those fervent prayers of many during the service and the personal testimonials of pastors and returned missionaries and others, as to what influence led them to take up their respective places in Christ's vineyard. They were extremely interesting and profitable, and if anyone there had any inclination to give their lives to the cause of missions, they surely felt the Master's call then.

The surrounding scene was so effective. The leader would often stop in his or her remarks to draw our attention to the wonderful works of God in the slowly descending sun. Among our many good leaders was Mrs. S. E. Wise. She spoke so feelingly on some of the reasons why we should give our sons to be missionaries. God had only one Son and he was a missionary. When the meetings closed we were requested to refrain from conversing with anyone and marched singing the hymn "Where He Leads Me I Will Follow," to the tabernacle about three blocks away, where the evening preaching service was held. I am sure these meetings awoke new ideas in our lives that would not be brought out any other way.

Akron, O.

SOCIAL LIFE AT MOUNT GREтна.

(Continued from page 9.)

"Swanee River," and any songs that anyone might request were sung. All of you who have not been to Mount Gretna, can't you hear them? Perhaps a faint echo may reach you, and urge you to come next year, and help to make the social life of the conference even more attractive.

Count that day lost, whose low descending sun, views from thy hand no worthy action done.

THE study of Missions will create conviction.

Humanness+prayer=mighty achievements.

THE CHURCH IN THE OPEN COUNTRY.

(Continued from page 26.)

Here is a new building with all modern conveniences, erected at a cost of \$13,000 and almost paid for on the day of dedication.

We do know of some languishing country churches in the Reformed Church and we conclude with a word of advice to the men and women who have gone out from such congregations to live elsewhere. Many of them have bettered their financial condition by leaving the country. Should they not remember the Church which was their first religious home and contribute to its support?

In some instances churches in the country suffer because the farms are owned by men who moved into the city,—retired farmers, and it seems to us they should pay their contributions to the old church as regularly and willingly as they pay the taxes on the land they own. They should contribute liberally for any repairs or for the erection of a new church. Lastly, a word to wealthy men in the city who delight in having a farm to which they go for the summer. It is their privilege to help raise the standard of living for the whole community if they wish and they can do it best by helping the country church.

EVANGELIST DAIRYU SAKANO.

(Continued from page 34.)

Because of his somewhat remarkable history and his efficiency, his childlike faith and devotion, I have become specially interested in him and fond of him, and with his picture submit this imperfect sketch of him to the readers and friends of foreign missions in the home-land, believing that his life and good works will be an encouragement to them as they are to us here on the field.

Sendai, Japan.

THE Missionary Hymnal of the Board of Foreign Missions contains the choicest missionary hymns. Use it.



SEPTEMBER 29th—Missionary Boldness.

Acts 4: 13, 23-31.

Have a short talk on missionary boldness as shown by the first Apostles.

Have several members give short talks on the boldness of Pioneer Missionaries, using following examples:

1. Boldness on the Island of Tanna, leaflet "John G. Paton," pp. 3-6. W. F. M. S. of M. E. Ch. [2 cents.]
2. Fearlessness before a savage king, leaflet "Alexander Mackay of Uganda," W. F. M. S. of M. E. Ch. [2 cents.]
3. In Perils of Waters, In Perils by the Heathen, leaflet "James Chalmers," pp. 8, 9, 12-17. A. B. C. F. M. [3 cents.]
4. One Woman's Courage, Melinda Rankin, First Protestant Missionary in Mexico, W. F. M. S. of M. E. Ch. [2 cents.]
5. Native Missionary Boldness, leaflet "Paul, the Apostle of Banza Mantcke," A. B. M. U. [5 cents.]

Close by singing, The Son of God Goes Forth to War.



Rev. Elmer H. Zaugg
SENDAI

LATENT and TALENT

It requires only a slight change of the first three letters in these two words to make them mean the same thing. Is the Y. P. S. C. E. a LATENT force in the Reformed Church. Your Society can prove itself to be a TALENT force by helping to raise Thirty-five Hundred Dollars for the Christian Endeavor Missionary Residence in Sendai, Japan. Do you know that Rev. Elmer H. Zaugg is our C. E. Missionary? Have you a part in his support?



Mrs. Elmer H. Zaugg
JAPAN

Christian Endeavor and Missionary Giving

Dr. Amos R. Wells, that prince of editors, has an illuminating article on this subject in the July 4th issue of the *Christian Endeavor World*. Here is the beginning of it:—

"We wonder whether many of our readers study those columns of the missionary magazines that record gifts to the home and foreign boards. These are interesting columns in spite of the proverbial dryness of statistics and figures, for there is nothing that tells of real interest in missions like dollars, quarters, dimes and cents. Lip-talk is cheap, but 'money talks' and talks loudly. Indeed, it is the only talk that really counts in a benevolent or missionary enterprise, that really tells of heart devotion to the cause, though, according to the means of the giver, a penny may count as much and talk as loudly as a dollar or a thousand dollars."

May we not follow up this quotation with another call to your C. E. Society for an X Y Z letter to the Board of Foreign Missions? A favorable reply will make X Y Z mean **Ten Dollars** from **You** for **Zaugg's residence**.

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